Pinnacle Papers
VOLUME 6

مِنْ أَسْرَارِ الْمَنْهَجِ الرَّبَّانِيِّ

Some Secrets of the Divine Approach

By
Imam Muḥammad Saʿīd Ramaḍān al-Būṭī

Translated by
Mahdi Lock

بسم الله الرحمن الرحيم

Pinnacle Papers
VOLUME 6

مِنْ أَسْرَارِ الْمَنْهَجِ الرَّبَّانِيِّ

Some Secrets of the Divine Approach

By
Imam Muhammad Sa'id Ramadan al-Buti

Translated by
Mahdi Lock

NAWA BOOKS

We at Nawabooks would like to express our appreciation to everybody who contributed to making this book a reality. We pray that Allah ﷻ bestow His blessings upon it by guiding readers of this book closer towards Allah ﷻ and His beloved Prophet Muhammad ﷺ.

Pinnacle Papers: A Collection of Masterpieces by Imam Muhammad Sa'id Ramadān al-Būṭī
من أسرار المنهج الرباني
Some Secrets of the Divine Approach

© Nawabooks, 2024

Originally Published by:	Dar al-Fikr, 2020
Published by:	Nawabooks
Published in:	February, 2024
Website:	www.nawabooks.com
Email:	nawabooks@gmail.com
Author:	Imam Muhammad Sa'id Ramadān al-Būṭī
Translated by:	Mahdi Lock

All rights reserved. Aside from fair use, meaning a few pages or less for non-profit educational purposes, review, or scholarly citation, no part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior permission of the copyright owner.

ISBN:	978-981-18-9394-0
Cover by:	Muhammadan Press

TABLE OF CONTENTS

About the Author I

Translator's Introduction and Acknowledgements III

About the Translator VII

Foreword by Dr Muḥammad Tawfīq Ramaḍān al-Būṭī IX

Introduction 1

1. Faith in Allah and the Secret Behind Its Necessity 3

2. The Way to Unite the Muslims 9

3. The Remembrance of Allah ﷻ and its Effect on Man's Life 13

4. Knowledge is the Foundation of all Conduct and Creed 17

5. Some Etiquettes of Going to the Masjid 21

6. There are No Traditions in Islam 25

7. Justice in Measurement and Weight 29

8. Verifying News Before Relying on It 33

9. Separating from Evil and its People 37

10. Some Etiquettes of Spending in the Way of Allah 41

11. The Prohibition Against Excessive Oaths 45

12. The Importance of Spreading Peace 49

13. On Raising Children 53

14. Justice in Giving to Children 57

15. Religion and Trustworthiness 61

16. Gentleness in Following Religious Rulings 65

17. It Is Not for a Muslim to Disdain His Brother 69

18. Some Aspects of Righteousness Towards Parents 73

19. Supplication is the Core of Worship 77

20. Some Etiquettes of Enjoining the Right and Forbidding the Wrong 83

21. Adorning Oneself with Gold 87

22. Women Who Are Clothed Yet Naked 91

ABOUT THE AUTHOR

Imam Muḥammad Saʿīd Ramaḍan Al-Būṭī is one of the foremost Muslim theologians and legal scholars of this age. Born in 1929 in the village of Ayn Dewar in northern Syria, the imam moved to Damascus at the age of four with his father, the great scholar Mullā Ramaḍān al-Būṭī ﷺ, where he received his primary and secondary education. In 1953, he joined the Faculty of Sharīʿah at the University of al-Azhar in Cairo, Egypt, graduating with a first class in 1955. The following year he obtained a Diploma in Education from the Faculty of Arabic Language at the same University.

In 1958, the Imam was appointed as a teacher at the secondary school in Homs and in 1961, he was appointed as a lecturer in the Faculty of Sharīʿah at the University of Damascus. In 1965, at the University of al-Azhar once again, he obtained his doctorate with high distinction and a recommendation for a teaching post. That same year, he was appointed as a teacher in the Faculty of Sharīʿah at the University of Damascus, then an assistant professor and finally a full professor. He became the vice dean of that college in 1975 and then the dean in 1977. A few years later, he was appointed head of the department of Theology and Comparative Religion.

In addition to his lecturing, Imam al-Būṭī wrote around sixty books covering various Islamic sciences and subjects, the most prominent ones being *Fiqh al-Sīrah* (The Jurisprudence of the Prophetic Biography), *Kubrā al-Yaqīniyyāt al-Kawniyyah* (The Greatest Universal Sureties) and his four-volume commentary on the spiritual aphorisms of Imam Ibn 'Aṭā'illāh al-Askandarī. He was also very active in teaching common believers in local masjids, especially Masjid al-Īmān in Damascus, and on television, recordings of which can be found online and especially on the site www.naseemalsham.com. He also served as the imam at the Umayyad Grand Masjid in Damascus for Friday prayers, a post he held for decades.

On March 21, 2013, Imam al-Būtī, along with approximately fifty students, was murdered by terrorists while teaching Qur'ānic commentary in Masjid al-Īmān. Despite the immense trials and tribulations that Syria was and is still enduring, Imam al-Būṭī ﷺ was never dissuaded from his dedicated service to knowledge. After a funeral prayer that was attended by thousands of people, the Imam was buried next to Imam Ṣalāḥ al-Dīn al-Ayyūbī ﷺ in Bāb al-Saghīr graveyard in Damascus. May the Lord ﷻ bless and have mercy on him and all of us.

TRANSLATOR'S INTRODUCTION & ACKNOWLEDGEMENTS

All praise belongs to Allah, Lord of all creation, who forgives sins and with Him alone is every success. There is no power or strength except in Him. As Allah has honoured this miserable slave with the completion of such a task, all I ask is that He increase the blessings He has already bestowed upon me and to make me a better believer, cleanse my heart and grant me further strength to serve Him and the Ummah of His Beloved, *ṣallā Allahu ʿalayhi wa sallam*.

As for the creation, I begin, as usual, by thanking Ustādh Muhammad Jalaluddeen of Nawa Books, once again, for taking on the beautiful project of translating and publishing the Pinnacle Papers into English, this book being the sixth volume in the series. Again, may Allah reward him immensely in this life and the next, protect him from harm, and grant him a long, healthy life full of worship and righteousness, āmīn!

I must also thank Dr Maḥmūd Ramaḍān for his constant support, yet again, and for always being on hand to answer questions. May Allah reward him, his father, his grandfather, and his entire family in abundance in this life and the next, āmīn!

Then there is proofreading. Again, I ask Allah to reward my dear friend Hazem Mahdy who, as I have mentioned before, speaks both Arabic and English like a native. Again, he read both the Arabic text and the translation and made sure that everything was not only correct but also readable. Because this book contains several short chapters,

we decided to do the proofreading and translating at the same time; as soon as I finished translating a chapter, I sent it across for proofreading. May Allah reward him repeatedly in this life and in the Hereafter, āmīn! Ustādh Jalaluddeen, as he always does, also read over the text and pointed out a couple of things. I must also thank Brother Iskandar Gani and Sister Irma for reading the text over one more time after Ustādh Jalaluddeen had done the typesetting; may Allah reward them both in abundance, āmīn![1]

As always, I must stress, however, that any errors or shortcomings that still remain are solely my responsibility. We praise Allah the Exalted for any benefit that comes out of this work. Only the mistakes are mine.

Lastly, I thank my wife for her patience, serenity and encouragement throughout the translation process. May Allah reward her and her parents immensely, āmīn!

In this volume, Imam al-Būṭī ﷺ delves into a topic that many people overlook or maybe never even think about, which is that there is profound wisdom behind everything Allah does and everything He commands, the first of which is the command to believe in Him and acknowledge one's slavehood to Him.

After that, the imam lists more than twenty other commands and their wisdoms, ranging from raising children and being good to parents to justice in transactions, from not accepting reports from dubious sources to explaining how true knowledge is the source of every word and deed, from the wisdom of *dhikr* to the wisdom of *duʿā'*, and so forth.

1 We praise Allah for this combined effort, from the East (Singapore), the West (the United Kingdom), and the Arab world (Egypt) and Ingushetia in the middle, towards translating and publishing Imam al-Būṭī's works, all of which evidences the love that Muslims all over the world hold for the imam and the *tawfiq* that Allah has granted his works.

Upon finishing the book, all of this leaves the attentive reader in a far better position than when he started, for now he has a profound understanding of and insight into Allah's commands, which are the foundation of his relationship with Allah.

His commands are His expectations of you; you demonstrate your love to Allah by meeting those expectations. When you understand that those expectations are rooted in His love and concern for you, you will find yourself enthusiastic and eager to please Him.

And with Allah alone is every success.

ABOUT THE TRANSLATOR

Mahdi Lock is a professional freelance translator of classical Arabic Islamic texts into English. He has a BA in Arabic and History from the University of Leeds, an MA in Arabic Linguistics from King Abdul Aziz University in Jeddah, and a Diploma in Translation from the Chartered Institute of Linguists in London, of which he is also a Member (MCIL). He has been studying theology, law and other Islamic sciences for several years with teachers in England, North Africa and the Middle East.

To date, his translated works include:

- *Kitāb al-Ḥalāl wa al-Ḥarām* by Imam Abū Ḥāmid al-Ghazālī
- *Kitāb al-Waqf from al-Mughnī al-Muḥtāj* by al-Khaṭīb al-Shirbīnī
- The introduction to *al-Majmūʿ* by Imam Yaḥyā al-Nawawī
- *Sharḥ al-Ṣudūr* by Imam Jalāl al-Dīn al-Suyūṭī
- *La Dhukūriyyah fī al-Fiqh* by Imam Muḥammad at-Tāwīl
- *Manhaj al-Ḥaḍārah al-Insāniyyah fī al-Qurʾān* by Imam Muḥammad Saʿīd Ramaḍān al-Būṭī

For Nawa Books, he has translated the following:

- *Al-Wāfī: A Thorough Commentary on the Forty Nawawiyyah* by Imams Muṣṭafā al-Bughā and Muḥyī ad-Dīn Mistū
- Six volumes of the Pinnacle Papers series by Imam Muḥammad Saʿīd Ramaḍān al-Būṭī
- The first volume of *al-Fiqh al-Manhajī ʿalā Madhhab al-Imām ash-Shāfiʿī*, by Imams Muṣṭafā al-Bughā, Alī ash-Sharbajī, and Muṣṭafā al-Khin ﷺ
- *The Rights of the Husband and Wife* by Shaykh ʿAbdul Hādī al-Kharsah
- *Remembrances & Etiquettes of The Prophet* ﷺ
- *Depression & Anxiety: The Causes & Treatment According to the Qur'ān*, based on the television series الكآبة .. أسباب وعلاج by Imam Muḥammad Saʿīd Ramaḍān al-Būṭī, with Hazem Nasr

Mahdi has also been teaching English and Arabic for about two decades, from primary school to the university level. He teaches other sciences privately, mainly fiqh, and regularly does online study circles, such as the Halaqah Book Club. He currently runs the Arabic program for Arkview (arkview.org), an online Islamic learning platform that has students from all over the world.

You can follow Mahdi online via his eponymous blog, where he posts translations of fatwas, khutbahs, articles, and other beneficial material, and his YouTube channel (@TheForeword), where he posts podcasts on various topics and translations from the classes and lectures of ʿulamā'.

FOREWORD - ARABIC

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد المبعوث رحمة للعالمين وعلى آله وصحبه ومن تبعهم بإحسان إلى يوم الدين وبعد

فإن إذاعة الكويت كانت قد تقدمت إلى سيدي الوالد العلامة الشهيد محمد سعيد رمضان البوطي رحمه الله تعالى أن يسجل لها أحاديث مختصرة مفيدة تتناول أهم الأحكام مؤيدة بالحكمة منها، لتكون إضاءة في طريق المسلم إلى ربه، بدءاً من أساس الإيمان بالله تعالى، إلى أبرز ما يتعرض له المسلم من أمور كلية في الدين إلى بعض التوجيهات التي ينبغي أن لا يغفل عنها.

وكان رحمه الله قد سجلها وتم بثها من إذاعة الكويت، ثم وجد أن تعم الفائدة بصورة أوسع فأصدرها في كتيب لطيف لقي إقبالاً وقبولاً، ولله الحمد.

وقد وجد الأستاذ مهدي لوك حفظه الله أنها تلاءم الشباب الغربي اليوم، فقام - مشكوراً - بترجمتها، وأتوقع أن تكون موضع قبول وانتفاع من الشباب الغربي في هذه المرحلة.

وكذلك، رأى الأستاذ جلال الدين من Nawa Books أن هذا الكتاب سيكون مفيدًا للشباب في الشرق، ولذلك أتوقع أن تُستقبل الترجمة بشكل مماثل هناك.

ومن اللطيف أن يدرك الشباب الغربي والشرقي أن الإسلام يجمع بين الأساس العلمي لعقيدته، والسمو الأخلاقي في تشريعه ونظام العلاقات الاجتماعية فيه، مما يشعر الإنسان المعاصر مدى الحاجة الملحة إليه. فترجمة مثل هذا الكتيب يحقق فهم ذلك بصورة سهلة إن شاء الله.

وفقنا الله لما يسعد البشرية ويرضي الله تعالى إنه سميع مجيب.

محمد توفيق رمضان البوطي

FOREWORD - ENGLISH

In the Name of Allah, the All Merciful, the Most Merciful

All praise be to Allah, Lord of all Creation, and blessings and peace be upon our master Muḥammad, the one sent as a mercy to all of creation, and upon his Family, his Companions, and those who have followed them in excellence until the Day of Resurrection.

To proceed:

Radio Kuwait had approached my late father, the great scholar and martyr, Muḥammad Saʿīd Ramaḍān al-Būṭī ﷺ and requested that he record concise and beneficial talks covering the most important Islamic rulings, each supported with the wisdom behind it, to serve as guidance for the Muslim on his journey to his Lord, starting from the foundation of faith in Allah the Exalted through to the most significant general matters in the Religion that the Muslim is exposed to, along with some essential instructions that should not be overlooked.

He ﷺ recorded these talks and they were broadcast on Radio Kuwait. He then found that broader benefit could be achieved by publishing them in a small book, which, praise be to Allah, was well-received and accepted.

Ustādh Mahdi Lock, may Allah preserve him, found that these talks are particularly relevant to Western youth today. He kindly undertook their translation, and I anticipate that they will be well received and beneficial to Western youth in this era.

Likewise, Ustādh Jalaluddeen of Nawa Books, may Allah preserve him, saw that this book would be beneficial for the youth in the East, and therefore we can anticipate that the translation will be similarly received over there.

It is wonderful for Western youth, as well as Eastern, to realize that Islam combines the scientific foundation of its creed with moral elevation in its legislation as well as its system of social relations, making the contemporary human keenly aware of his urgent need for it. The translation of such a booklet will, Allah willing, facilitate an easy understanding of this.

May Allah guide us to what brings happiness to humanity and pleases Allah, for He is all-Hearing, Responsive.

Muḥammad Tawfīq Ramaḍān al-Būṭī

INTRODUCTION

All praise is due to Allah, praise that complies with His blessings and compensates His abundance. Glory be to You, O Allah, I cannot sufficiently enumerate praises upon You; You are as You have praised Yourself. And may blessings and peace be upon our master Muḥammad and all of his Family and Companions, āmīn.

To proceed:

These are some short discussions that I wrote for Radio Kuwait under the title 'Rulings and Their Wisdoms'.

Each discussion focuses on one of the important rulings of the Revealed Law, along with its evidences from the Qur'ān and Sunnah, followed by the wisdom and benefit of its legislation.

I wanted to publish these discussions, and thereby fulfil the wishes of some friends, under the same title that I had used on the radio.

The publisher, however, insisted that I change it because it was too vague, and to fulfil the wishes of many readers. I, therefore, chose the title *Min Asrār al-Manhaj ar-Rabbānī*.[2]

2 (tn): i.e. 'Some Secrets of the Divine Approach'.

I was very keen for all of the contents to be clear and easy to understand; not too long such that they would become tedious, or go off on tangents, nor too short such that the topic would remain abstruse and the reader's mind would not attain what it was seeking.

In sum, this work responds to the desire of those who wish to know the wisdom, secret, and benefit behind every ruling's legislation in the Revealed Law.

I ask Allah the Exalted to bless us with His pleasure, to protect us from the evil of fate, and to combine for us the good of this life and the Hereafter. He has power over all things.

Muḥammad Sa'īd Ramaḍān al-Būṭī

1.

Faith in Allah and the Secret Behind Its Necessity

Allah the Exalted has said:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلرَّسُولُ بِٱلْحَقِّ مِن رَّبِّكُمْ فَـَٔامِنُوا۟ خَيْرًا لَّكُمْ ۚ وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا﴾

"O mankind! The Messenger has brought you the truth from your Lord, so it is better for you to believe. But if you disbelieve, everything in the skies and the earth belongs to Allah. Allah is All-Knowing, All-Wise." [an-Nisā' 4:170]

This verse contains the most important commandment that Allah ﷻ addresses all of humanity with, regardless of time or place, and it is to have faith in Allah's divinity and His alone.

It is to have faith that He alone is the creator. He alone brings about harm and benefit. He is the causer of all causes in existence. He grants things their natures and arranges their functions. In other words, He ﷻ is the one

﴿... ٱلَّذِىٓ أَعۡطَىٰ كُلَّ شَىۡءٍ خَلۡقَهُۥ ثُمَّ هَدَىٰ﴾

"...who gives each thing its created form and then guides it." [Ṭaha 20:50]

He is the One who will gather mankind on a Day of Gathering of which there is no doubt; one group in Paradise, the other in the Blazing Fire.

No one is exempt from this covenantal obligation apart from the small child, the insane, or a person who lives somewhere where people never heard of the Religion and no guide or warner has been there. These people and those like them are affirmed by His ﷻ statement:

﴿مَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبۡعَثَ رَسُولًا﴾

"We never punish until we have sent a Messenger." [al-Isrā' 17:15]

Many people ask about the wisdom behind this general divine commandment.

Some of them ask:

Why does the Creator ﷻ need His slaves to yield to Him in loyalty and faith, and what harm would befall them if they did not do so?

The benefit of having faith in Allah the Exalted and yielding to Him does not go back to Allah ﷻ, such that we can marvel at it and ask what kind of benefit it brings to Him and what its corresponding harm might be. **The benefit of faith in Allah only goes back to humanity itself, just as the harms of disbelief also only go back to it.**

The elucidation of this is that man is endowed with a certain number of indispensable attributes and characteristics so that he can develop the world, subjugate it, and benefit from it. For example, there is the **attribute of intellect**, and what stems from it such as consciousness and knowledge. There is **egoism** and what stems from it, such as selfishness, love of ownership, and love of oneself. There is **strength** and what stems from it, such as the tendency for domination and love of majesty and rank.

These attributes cannot carry out their righteous task of developing the world in a way that is pleasing to mankind unless there is some higher form of supervision over these attributes, and those who possess these attributes are aware of the existence of this supervision. This is because if these attributes and characteristics are left alone, they are more likely to be a source of evil and wretchedness than they are to be a source of goodness and felicity.

Thus, the attribute of intellect, or knowledge, turns into a snare that captures man's life and dignity. The characteristic of strength and its means is turned into violent storms with which certain groups strike one another. Then the storm recedes and leaves one group weak and enslaved while the other is strong, dominant, and deifying themselves.

The truth is that **human tyranny is nothing other** than the natural consequence of these attributes' being released from any form of supervision or control. Therefore, the one who bears these attributes forgets that there is anyone watching him and monitoring him and that He has a severe punishment in store for any conduct or behaviour that displeases Him. He thus acts of his own accord and does whatever his ego and passions desire.

A human's subservience to other humans and one man's being another man's slave is nothing other than the natural consequence of this same freedom. When these attributes are left on their own, those

who bear them fight for control over this worldly life, and the winners are those who have greater strength and means of power, while everyone else, by necessity, falls under their rule and authority. Then they submit to the subdual and humiliation that that situation necessitates, resulting in utter slavehood because they are unaware of a Dominant Creator who decrees what He wants regarding His creation and there is no escape from His rule and decree.

If these slaves and tyrannical enslavers realised the Lord's existence, affirmed His words, and believed in His Messengers, the tyrants would refrain from their tyranny and the slaves would be emancipated from their slavehood to their fellow man.

Fir'awn's unbelief made him turn his authority over his subjects into such oppression and tyranny that they became his humiliated slaves, to the extent that when his magicians were displaying their proficiency in magic before Mūsā ﷺ they said:

﴿بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ ٱلْغَـٰلِبُونَ﴾

"By the might of Fir'awn, we are the winners."
[ash-Shu'arā' 26:44]

Their feelings of slavehood to him had made them deny their own selves and attribute any victory or success they attain to Fir'awn's might and authority.

Then, when faith in Allah entered these magicians' hearts, and they became certain that He alone is the Lord who brings about benefit and harm, brings about life and death, their weakness turned into strength. They were freed from their counterfeit slavehood to a man just like them, and when Fir'awn warned them and threatened them, they stood tall and responded by saying:

﴿لَن نُّؤْثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلَّذِى فَطَرَنَا ۖ فَٱقْضِ مَآ أَنتَ قَاضٍ ۖ إِنَّمَا تَقْضِى هَٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَآ ﴿٧٢﴾ إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَٰيَٰنَا وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ ٱلسِّحْرِ ۗ وَٱللَّهُ خَيْرٌ وَأَبْقَىٰٓ﴾

"We will never prefer you to the clear signs that have come to us nor to He who has brought us into being. Decide on any judgment you like. Your jurisdiction only covers the life of this world. We have put our faith in our Lord so that He may forgive us our mistakes and for the magic you forced us to perform. Allah is better and longer lasting." [Taha 20:72-73]

Therefore, the secret behind the necessity of having faith in Allah is the necessity of removing man from slavehood to his fellow man, and then they all enter into absolute slavehood to Allah the Exalted.

The only way that man can be emancipated from the shackles of this slavehood and humiliation is sincere slavehood to Allah ﷻ.

2.

The Way to Unite the Muslims

Allah the Exalted has said:

﴿وَٱعْتَصِمُوا بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَٱذْكُرُوا نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ﴾

"Hold fast to the rope of Allah all together, and do not separate. Remember Allah's blessings upon you when you were enemies and He joined your hearts together." [Āl 'Imrān 3:103]

This sublime verse in Allah the Exalted's Book affirms the most important ruling concerning the Islamic community, which is the obligation to be united and closely connected. It also lays down the most effective way to achieve such, which is to hold fast to Allah's rope, i.e. to adhere to His rule and His Revealed Law.

We do not need to explain why the unity of the Muslims is necessary. We see its sublime benefit when the Islamic Ummah is united in solidarity, and we feel the bitter agony when its unity is fragile and their solidarity is lost.

What, however, is the wisdom behind holding fast to Allah's rope being the way to unity, such that the necessity of holding fast to it is the first of the two commands in this verse?

The wisdom is that nations only unite on a principle that they already believe in. They only come together around an axis that attracts them and gathers their scattered parts. If faith in the single principle is not realised first, there is no way to achieve unity second. If the point of the axis does not focus on the heart, it is highly unlikely that the circle around it will be complete!

Try approaching a group of people whose ideas are influenced by differing and conflicting principles and values, among whom there is dispersion and discord, and call them as you wish towards unity and solidarity and warn them as you wish about the calamities and disasters of division. Would anyone respond to your call? Would your advice have any impact?

Alternatively, try approaching a nation that is not influenced by differing ideas and values but, at the same time, does not adhere to any common principles or values. Inviting them to unite in solidarity would be like inviting water flowing on the surface of the earth to gather and condense over itself without being confined to any particular basin!

If Muḥammad ﷺ had invited the Arabs of al-Aws and al-Khazraj in al-Madīnah to love each other, unite, and become brothers before planting the creed of faith in Allah in their hearts and following his Sunnah and guidance, his invitation to them would have been like the passing wind. His words, despite their eloquence, would have fallen on deaf ears, wasted in the midst of their fierce battles and raging wars.

The plots of the Jews in al-Madīnah would have never receded were it not for the newfound unity of creed and principle among those

who had once been mired in conflicts and resentments for long periods of time, and, the Emigrants and the Helpers[3] would have never become brothers.

Therefore, in order to establish the edifice of unity and solidarity, there must first be a foundation of creed and principle.

When this foundation exists, the building on top of it integrates naturally, and its connection to it is like the connection of effects to causes. When this foundation does not exist, the differing inclinations, paths, and objectives sweep ideas off the path of unity and solidarity and scatter them in divergent, straying directions.

Look at how clearly this fact is stated in the Exalted One's words:

﴿وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

"This is my Path and it is straight, so follow it. Do not follow other ways or you will become cut off from His way. This is what He instructs you to do, so that perhaps you will have taqwā." [al-An'ām 6:153]

Perhaps you will say:

'If a single principle is the primary basis for the unity of a nation, what is the difference between one principle and another, **and what is the importance of the divine principle in this regard?'**

The answer is:

3 Ar. *al-Anṣār wa al-Muhājirūn.*

If you deviate from this divine principle, which Allah the Exalted has prescribed for humanity and has enforced either voluntarily or coercively, the other established principles become nothing more than intellectual values, subject to review and research. No insightful person is incapable of refuting them with similar or better arguments. Then these principles become a source of conflict and disagreement rather than a means of harmony and concord.

The calamities of this world would not have spread so far and wide without the conflicting principles that continue to fuel its fire.

Therefore, it is only the path that the Lord of mankind ﷻ has set for humanity that can rectify their affairs.

3.

The Remembrance of Allah ﷻ and its Effect on Man's Life

The Exalted One has said:

﴿وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ وَلَا تَكُن مِّنَ ٱلْغَـٰفِلِينَ﴾

"Remember your Lord in yourself humbly and fearfully, without loudness of voice, morning and evening. Do not be one of the unaware." [al-'A'rāf 7:205]

This verse affirms one of the most significant Islamic rulings that begin by taking root in the heart and then its effects branch out and affect the issues of the community as a whole.

Remembering Allah the Exalted is the most important pedagogical starting point that Allah has set for the lives of His slaves on earth. It is not merely moving one's lips, counting prayer beads, or jumping or writhing on the ground. Instead, it is the heart's constant swimming in the stream of Allah's observation and conceiving that He knows every

hidden secret, every unseen matter, and that there is no escape from standing before this sublime Lord to be accounted for every sin and disobedience.

This is the ruling that this verse and many other verses in Allah the Exalted's Book affirm. But what is the wisdom? What is the need for this? Is it Allah's need or the slave's?

The wisdom is the life of the human community cannot follow a coherent, harmonious path unless people's hearts perceive Allah's watchfulness over them and remember that no right is lost and no obligation is ignored.

This worldly life is likely to present itself to man in one of two ways:

One is a way of blessings, with all its means and measures.

It is by man's nature that when he sees this way of life, he wanders in the intoxication of luxury and is overwhelmed by extravagance. He does not think about life's vicissitudes and his final destination. He does not pay attention to those around him or his obligation toward them.

The other is a way of misery, afflictions, and pain. When life comes to man in this way, worry wrings his heart and distress takes him by his throat. He looks around and sees life as nothing but a prison full of afflictions and pains while for others it is a place of amusement, a pasture of pleasure, and a tool of luxury. He might think and reflect, and then find no cure for his pain that is better than sentencing himself to death and ending his days on earth!

What is the cure that could awaken that intoxicated person from his indulgence and luxury and free this tormented person from the prison of his tribulation and distress?

As for life's standard practice, there is no way to change it. It will continue to test people with these two experiences. What is possible is to seek a way to overcome their banes, so what is that way?

Philosophers and reformers have failed to produce any cure or method capable of controlling the blessings of life and preventing them from turning into a state of opulence and madness. They have also failed to control its trials and prevent them from turning into unbearable distress and suffering.

The only successful means, however, is to follow the prescription that Allah has addressed to all His slaves. **The means is to connect the heart to the remembrance of Allah the Exalted**, for by its nature it makes a person's life safe from falling victim to the intoxication of luxury or becoming a victim of a painful calamity.

The remembrance of Allah ﷻ has two different effects on the heart. It gives it tranquillity and satisfaction and also fills it with awe and fear.

As for the tranquillity, it is a remedy for those whom life has turned its back on and afflicted with its disasters. **As for the fear**, it is a remedy for those whom it has turned to with blessings and ease.

Look at how this truth is made clear in Allah's ﷻ speech:

Allah ﷻ says:

﴿أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ﴾

"Only in the remembrance of Allah can the heart find peace." [ar-Ra'd 13:28]

He ﷻ also says:

﴿إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَـٰتُهُۥ زَادَتْهُمْ إِيمَـٰنًا﴾

"The believers are those whose hearts tremble when Allah is mentioned, whose faith is increased when His verses are recited to them..." [al-Anfāl 8:2]

As for the heart's peace and tranquillity, they are the result of the remembering believer's certainty that this worldly life and everything it contains in relation to the Hereafter is like a fleeting dream in the middle of the night. The night will soon end and be replaced by the realities and colours of the day. In the scales of Allah's justice, no right is neglected.

As for the heart's fear, it comes from its certainty in Allah the Exalted's words:

﴿ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ﴾

"Then you will be asked that Day about the pleasures you enjoyed." [at-Takāthur 102:8]

He is certain that there are agonies that follow the luxuries of this world, and there is no escape from them except by Allah's grace and mercy.

By staying between tranquillity and fear, one's frame of mind becomes balanced and the means of life are set straight.

4.

Knowledge is the Foundation of all Conduct and Creed

Allah the Exalted has said:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا﴾

"Do not pursue what you have no knowledge of. Hearing, sight, and hearts will all be questioned." [al-Isrā' 17:36]

In this verse, Allah ﷻ expressedly and decisively forbids following anything for which there is no firm demonstrative evidence, whether it relates to creed or conduct. This prohibition implicitly commands the adoption of knowledge and its methods as the criterion for everything connected to life's issues.

Knowledge[4] **means to understand something as it is in reality**, whether that thing is tangible or of the unseen. Therefore, assumptions, hypotheses, and theories are absolutely not considered knowledge. Rather, they are a path to knowledge that has not yet been completed and must still be traversed.

4 Ar. *'ilm*.

But what is the wisdom behind this command? What harm does it do to man to close his eyes and his mind to the knowledge of truths and then go his own way in life, regardless of what happens?

The answer is that this divine command is closely linked to a basic ruling that preceded it, which is the obligation to believe in Allah the Exalted and establish one's approach to life according to His Revealed Law and rulings.

There is no way to establish faith and its effects in the heart except through the path of knowledge and understanding rooted in certainty. There is no greater bane for faith in Allah the Exalted than distancing oneself from the scientific method and being exposed to assumptions, illusions, hypotheses and their causes and then stopping there and relying on them.

Those who have denied Allah the Exalted's Essence have only done so because they have made assumptions and theories in their minds in place of certainty and knowledge. Then they stopped there and did not go further.

Firm faith in Allah the Exalted has only settled in the hearts of the sincere believers because they have not accepted anything as a substitute for knowledge rooted in certainty. These are the people whom Allah the Exalted has described as:

﴿وَٱلرَّٰسِخُونَ فِي ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ﴾

"Those who are firmly rooted in knowledge say, 'We believe in it. All of it is from our Lord.' But only people of intelligence pay heed." [Āl 'Imrān: 3:7]

This is one wisdom...

Another wisdom behind the necessity of following the path of knowledge is that it is human nature to be led in life by various influences, all of which are apprehensions and illusions. These influences usually come from the circumstances that surround him and the environment in which he lives.

These include human reactions, psychological complexes, tribal impulses, personal triumphs, and going along with goals and whims.

It is well known that most of what drives people in their intellectual and scientific endeavours are these various motives, which take this environment, the circumstances, and their concomitants by storm, and the victim of all this is the soundness of the intellect and the freedom of thought.

A person may become psychologically disturbed by someone, leading his mind to disapprove and reject what that individual says and calls to.

A man might develop an inferiority complex due to unexpected circumstances in his life, leading him, under the influence of this complex, to dispute reason and its rulings. Another individual might be swayed by tribal impulses and thus persist in yielding to this tribalism to the point where he becomes deaf to the call of truth and knowledge of it.

This is the most dangerous manifestation of slavery that a person can fall prey to; the functionality of his intellect becomes paralyzed and his cognitive faculties come to be subservient to and subjugated by his circumstances and psychological problems.

So what is the way that Allah has prepared for man to get out of the shackles of this slavery?

The way is to always be aware of the scale of knowledge and its truths and to resort to the weapons that Allah has equipped him with: **reason, hearing, sight, and the various mental faculties and senses**.

When a person becomes aware of this and starts to develop his mental faculties and expand his horizons, the influence of these psychological factors recedes. Whatever radiance they may have dims in front of the light of knowledge and its blazing lamp. Circumstances and environments are no longer valid excuses for those who like to use them as such.

There is no doubt that the people who are most affected by illusions are the most removed from the field of research and investigation. At the same time, those furthest from the grip of these illusions are those who deal the most with pure reason and knowledge without exploiting them for some hidden, personal agenda.

Due to the importance of the intellect and what assists it in research and investigation, such as the various senses, man's possession of all this is one of the most important trusts for which he will be held accountable if he squanders it.

This is why the verse makes it absolutely clear that man will be held responsible tomorrow for these weapons that Allah has entrusted to him:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا﴾

"Do not pursue what you have no knowledge of. Hearing, sight, and hearts will all be questioned." [al-Isrā' 17:36]

5.

Some Etiquettes of Going to the Masjid

Allah the Exalted has said:

﴿وَلَا تَقْتُلُوٓا أَوْلَـٰدَكُمْ خَشْيَةَ إِمْلَـٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا﴾

"O Children of Adam! Wear fine clothing in every masjid and eat and drink but do not be profligate. He does not love the profligate." [al-'A'rāf 7:31]

This verse includes two of the most important social rulings that Allah the Exalted addresses His slaves on earth with.

What concerns our discussion here is the first of the two rulings, which is the necessity of men's wearing fine clothing and being clean when going to the masjid.

This verse came to nullify and declare unlawful what the Arabs of al-Jāhiliyyah had become accustomed to, which was to go to the Sacred Masjid and circumambulate the Ka'bah naked; no garment covering them and nothing to adorn their appearance.

The verse did not merely command them to cover their nakedness or wear clothes. Rather, it commanded them to something more specific. **It commanded them to wear fine clothes**, and it commanded them to do so when going to any masjid, not just the Sacred Masjid.

If the wisdom is not clear as to why being naked is forbidden, whether in the masjid or not, **what is the wisdom behind the command to go beyond that by wearing fine clothes and adorning one's appearance?**

The wisdom is to realise the objective for which all masjids have been established and why it is recommended for people to pray in them.

The wisdom behind the recommendation that people go to the masjid is not merely to pray. People can pray at home with their wives and children. A person can also pray in some isolated place that he retreats to in order to worship, and maybe that is better for his heart and more conducive to attaining solemnity in his soul.

Despite that, the Lawgiver ﷻ has recommended that people get together in the masjids, and He has made a man's prayer in congregation equivalent to twenty-seven prayers that a man prays by himself.

The objective behind this is for people to come together, to get to know one another, and to bond. The bonding of Muslims with one another is the ultimate goal that Islam seeks to achieve. That is why you surely see that many of the acts of worship, in their essence and etiquettes, are an important means to achieve this objective.

If this is the profound wisdom behind Muslims' congregating in masjids, their congregating should be characterised by what assists in realising this wisdom, not by what hinders it.

That is why the jurists have made consensus that if someone wants to go to the masjid for congregational prayer and notices an offensive odour emanating from some food he has consumed - like garlic, onions and the like - this is considered a legitimate excuse in the Revealed Law to refrain from joining the congregation. In fact, it is preferable for him to pray at home.

Likewise, if someone leaves his shop or work intending to go to the masjid and notices that he is wearing work clothes that might offend others because of their smell or dirt and he does not have the time to change into more appropriate clothes for the masjid, this is considered a legitimate excuse in the Revealed Law for him to pray in his shop or workplace.

And it is better for him to do that than to offend people by way of his clothes.

The more crowded the gathering in the masjid, the more the Divine Call emphasises adornment and cleanliness. This is why the jurists have made consensus that it is recommended to have a purificatory bath[5] for the Friday prayer, to wear one's best clothes for it, and to use one's best fragrance.

All of this aims to ensure that the gathering achieves its noble purpose: that people get to know one another in the presence of Allah the Exalted and thus bond and support one another, and any worldly differences that might stand between them, as well as any lingering animosities or grudges, fade away.

The only way for Muslims to truly bond, foster love, and recognise the false worldly distinctions and ranks that separate them is when they stand in a single row before their Sublime Creator ﷻ in one of His houses.

5 Ar. *ghusl*.

Just as friendly facial expressions and the Islamic greeting on the tongue play their role in fostering this bond, beautifying one's appearance and maintaining cleanliness in attire also assist in achieving this goal. The masjids of Allah on earth have only been established for this objective.

6.

There are No Traditions in Islam

Allah the Exalted says:

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْلَمُونَ شَيْـًٔا وَلَا يَهْتَدُونَ﴾

"When they are told, 'Come to what Allah has sent down and to the Messenger', they say, 'What we found our fathers doing is enough for us'. What if their fathers did not know anything and were not guided?" [Al-Mā'idah [5:104]

This verse, along with other verses in the Book of Allah the Exalted, condemns those who blindly adopt other people's traditions as a way of life, and it forbids Muslims from following the same path, the path of imitating others without knowing or determining truth from falsehood.

Based on this clear ruling in the Book of Allah the Exalted, Muslims have made consensus that it is impermissible to imitate anyone when it comes to the principles of creed. Anyone who says, 'I believe in Allah because all my family believes in Him' or 'because society imposes this belief on me' does not have the genuine faith that Allah the Exalted wants from him.

It is therefore incorrect and misleading to call Islamic rites and rulings like the prayer, fasting, and moral values "traditions".

In linguistic and sociological terms, the word "traditions"[6] refers to customs that have been inherited from one generation to another, or those that emerge in a particular environment or region merely due to societal interaction.

The rulings of Allah are not like this; they are principles based on benefits in this world and in the Hereafter.

The wisdom as to why it is prohibited to view the Islamic creed and rulings as mere traditions is **clear**. Holding on to a doctrinal principle or conduct solely because it is a tradition contradicts the natural activity of the intellect, and Allah the Exalted bestowed this Religion upon His slaves to dignify and honour them, not to debase or humiliate them.

Furthermore, if you perceive the benefits of Islamic rulings related to conduct or the community merely as "Islamic traditions", as many people label them, this is nothing but evidence against your commitment to these rulings. As a rational, thinking individual, you should not adhere to something simply because it is a tradition. Rather, you should follow what the intellect leads to in light of the truth and genuine benefit.

This is why those who regard the Islamic Revealed Law and its etiquettes as mere traditions quickly deviate from them; they were only adhering to them on the basis that they were traditions.

6 Ar. *taqālid*.

On the other hand, those who are least likely to abandon or undervalue these rulings are those who are certain that they are principles aimed at ensuring people's happiness and protecting them from misery and destruction.

Perhaps one of the most prominent signs of the ideological attack with foreign slogans is the widespread practice of labelling all Islamic values and principles related to the community and conduct as "traditions" and promoting this notion at every opportunity.

While many people might use this term innocently without realizing its misleading purport, its origin, spread and promotion are not innocent.

The primary purpose of promoting the term "Islamic traditions" is to label most Islamic rulings and regulations as "traditions". Over time, as people become familiar with this label and associate it with most Islamic rulings and forget that these rulings are actually principles based on intellect and sound research, it becomes easier for the enemies of Islam to attack its rulings from the angle that their spears and arrows can penetrate, **which is the angle of opposing tradition in an era in which people seek freedom.**

To avoid falling into this trap, Muslims must always remember how Allah has forbidden them from blindly following one another, and how He has forbidden descendants from blindly adopting the ways of their ancestors without distinguishing truth from falsehood. They must remember that Allah the Exalted's rulings, whether they concern doctrine or conduct, are nothing other than principles based on the welfare of His slaves in this world and the Hereafter, and not merely traditions passed down from parents and ancestors.

7.

Justice in Measurement and Weight

Allah ﷻ says:

﴿وَأَوْفُوا ٱلْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

"Give full measure when you measure and weigh with an even balance. That is better and gives the best result." [al-Isrā' 17:35]

In this verse, Allah ﷻ commands the realization of one of the most prominent and important aspects of justice, **which is justice in measurements and weights between parties to a transaction.**

This command is emphasized in other verses in the Book of Allah ﷻ, and sometimes this command may be preceded by a threat for those who do not obey it and submit to it. For instance, He ﷻ says:

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ۝١ ٱلَّذِينَ إِذَا ٱكْتَالُوا عَلَى ٱلنَّاسِ يَسْتَوْفُونَ ۝٢ وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ﴾

"Woe to the stinters! Those who, when they take a measure from people, exact full measure, but when they give them measure or weight, have over less than is due." [Al-Muṭaffifīn: 83:1-3]

In the first verse, He commands people to be just in this regard and alerts them that it is in their best interest and will lead to the best outcome.

In other words, one should not be deceived by the immediate profit gained from tampering with measurements or weights, as this is temporary and the profit can quickly turn into a loss and tribulation.

This points to one aspect of the immense wisdom behind this ruling. Allah ﷻ notifies us that while injustice in trade might bring some immediate profit, and might motivate the trader to continue his injustice or deception, he will, however, soon become known for such practices. Allah the Exalted will make him known for this among those who work in and frequent the market, and therefore that quick, partial profit will turn into a permanent and total loss.

This is the meaning of His ﷻ statement:

﴿ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

"That is the best thing to do and gives the best result." [an-Nisā' 4:59]

Another wisdom behind this weighty command is that sound transactions between Muslims are the natural and primary prerequisite for genuine solidarity and cohesion among them. The more they practice justice in their daily transactions and dealings, the more unity and cohesion there will be among them.

Conversely, bad transactions are the natural and primary prerequisite for discord and enmity between them. The more deception there is in the transactions connected to essential goods and services, the more disagreement, dispute, and disunity there is in their ranks.

The sublime divine speech - in warning against injustice in trade – only focuses on this aspect, i.e. tampering with measurements or weights, as opposed to all the other forms of fraud and deception that come after it, because the starting point for these greater injustices lies in the smaller issues that people tend to overlook. The trader initially sees such small deceptions as insignificant, but when he sees their quick, albeit deceptive, results and tastes their sweet profits, this entices him to look for other deceptive techniques. This then continues until his once legitimate trade has become a serious, illegitimate means of unjustly taking people's money.

A slight tampering with measurements or weights, which the seller might not view as significant or weighty, can escalate into a serious situation in which a sale turns into theft and embezzlement.

This is the Qur'ān's constant approach when warning against falling into abominations and major sins. It does not warn you about the serious, remote consequences but cautions you against taking the easy, nearby paths that lead to them.

This is because the only way not to fall into these destructive sins is to avoid those paths. Once you have started on that path and drawn nearer to those destructive sins, it becomes very difficult to turn back. This is because you will have succumbed to their gravitational pull; once someone has done that, it is highly unlikely that he will be able to free himself from that pull and return to the path that he deviated from.

This is why Allah the Exalted always forbids *approaching* these destructive sins as opposed to committing them directly.

For instance, He ﷻ says:

﴿وَلَا تَقْرَبُوا ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

"And do not approach abominations[7] – outward or inward." [al-An'ām 6:151]

﴿وَلَا تَقْرَبُوا مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ﴾

"And do not go near the property of orphans except in a way that is best." [al-An'ām 6:152]

﴿وَلَا تَقْرَبُوا ٱلزِّنَىٰٓ إِنَّهُۥ كَانَ فَـٰحِشَةً وَسَآءَ سَبِيلًا﴾

"And do not go near fornication; it is a shameful deed and an evil path." [al-Isrā' 17:32]

7 Ar. *al-fawāḥish*, i.e. fornication and intoxicants. Please see Imam Ibn al-Jawzī's *Zad al-Masir fi 'Ilm at-Tafsir*, in which he elucidates the five positions regarding what the outward and inward abominations mentioned in this verse are.

8.

Verifying News Before Relying on It

Allah ﷻ says:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟ أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَـٰلَةٍ فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ نَـٰدِمِينَ﴾

"O you who believe! If a corrupt person brings you news, scrutinize it carefully in case you attack people in ignorance and so come to greatly regret what you have done." [Surah al-Ḥujurāt 49:6]

The ruling affirmed by this verse, with which Allah the Exalted addresses His slaves, is that they should be circumspect about news that reaches them concerning themselves, especially concerning one another or each other, until they have verified its authenticity.

Not everything you hear about a companion or friend is necessarily definitive, and free of any doubt or uncertainty. Not everyone who brings you news about someone you know is necessarily truthful or sure about that news.

This Islamic ruling has profound wisdom, which is the foundation of a sound human community.

The pillars of a good community stand only on the basis of mutual support and cooperation, which can only be achieved through truthfulness. If there is no truthfulness among the workers in a "workshop" when they construct a building, their building cannot stand. It may appear to stand for a few days, but it will eventually collapse.

There is no difference between the cooperation of a nation in building a sound community and the cooperation of workers in building a solid structure.

The first step towards social cooperation is truthful consultation and honest opinion.

Allah the Exalted thus advises truthfulness, obligates people to it, and warns them against dishonesty and its dire consequences.

However, what if there are those who are enticed to lie to others for personal interest or worldly benefits and do not heed Allah the Exalted's warnings to rectify their state? **What is the way to prevent** lying from bearing its fruits and to stop those who mediate lies for personal gain or to settle a score?

The way is to alert others not to take any news they receive as absolutely true. Rather, they must use all the means that Allah the Exalted has given them to investigate, research, and verify the matter, so that they do not regret relying on something imaginary that has no basis in fact.

This is how the Islamic Revealed Law has taken precautions to protect the community from two sides:

1. **The speaker**, by commanding him to be truthful, warning him against lying, and alerting him to the gravity of his sin and its consequences.

2. **The listener**, by commanding him to be sure and certain of what he hears and warning him against hastily believing everything that might reach him, and thus falling into regret over his actions.

The importance of this command lies in the solidarity and harmony that the community should have and the love that should spread within it.

What often tears apart the bonds of affection between close siblings, loving friends, or a harmonious family, are the lies concocted by someone with a specific agenda, desire, or latent hatred. This person pays no attention to *taqwā* and fear of Allah the Exalted, who has warned against lying and fabricating, nor do those who listen to him heed Allah's ﷻ command to be circumspect and verify the matters that reach them. Thus, conflicts arise based on matters that are not real, the events of which get complicated and then become a reality with no remedy. As a result, the unity of the community is damaged and its strength collapses, instead of what was intended for it in terms of cohesion, strength, and solidarity.

If one of the two parties had obeyed Allah's command, i.e. if the speaker had prevented his tongue from lying or the listener had refrained from hastily believing, the strife would not have occurred and no division or discord would have happened.

There is no regret over something that is irreversible and irreparable like the regret that follows believing false information and hastily acting upon it.

The wisdom of the sublime Creator is clear when He ﷻ alerts us to this, saying:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟ أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَـٰلَةٍ فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ نَـٰدِمِينَ﴾

"O you who believe! If a corrupt person brings you news, scrutinize it carefully in case you attack people in ignorance and so come to greatly regret what you have done." [al-Ḥujurāt 49:6]

9.

Separating from Evil and its People

Our Lord ﷻ says:

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي ٱلْكِتَٰبِ أَنْ إِذَا سَمِعْتُمْ ءَايَٰتِ ٱللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِۦٓ ۚ إِنَّكُمْ إِذًا مِّثْلُهُمْ ۗ إِنَّ ٱللَّهَ جَامِعُ ٱلْمُنَٰفِقِينَ وَٱلْكَٰفِرِينَ فِي جَهَنَّمَ جَمِيعًا﴾

"It has been sent down to you in the Book that when you hear Allah's signs being rejected and mocked by people, you must not sit with them until they start talking about other things. If you do, you are just the same as them. Allah will gather all the hypocrites and unbelievers in the Fire." [an-Nisā' 4:140].

This verse explicitly and unequivocally shows that a Muslim should not remain indifferent to any prohibited vain talk that he hears, or any form of sin that he sees, **and then not separate from it nor act to stop it and rebuke it.**

This verse sternly warns those who do not separate themselves from such gatherings or situations that they will be considered, in Allah's ﷻ judgment, like the people who partake in them, and that He ﷻ will gather them under the same punishment.

As for the ruling, it is something unanimously agreed upon by all imams and researchers because of the clear, unambiguous text that leaves no room for exceptions or interpretations.

As for the wisdom, it is a significant point connected to the foundations and reasons behind pedagogy.

Some may wonder why such a strict ruling exists – someone who has not paid attention to it and examined it closely – and might ask, 'What harm would it do to see a sin that I do not commit, or to hear vain talk that I do not believe in?'

The danger lies in the fact that when a Muslim allows himself to sit with those who commit sins and to see or hear their sins, it becomes an easier and quicker path to:

First, getting used to seeing that sin.

Second, feeling comfortable and at ease with it.

Third, becoming attached to it and finding justifications for it.

Consider this. Many Muslims living in European societies initially feel uncomfortable with the blatant sins they see and hear, but with time they become desensitised to them. Then, after some more time has passed, they stop feeling the way they used to feel about such matters, despite their conviction – in terms of their knowledge – that such matters are unlawful. This continues until they begin to see merit and value in such matters and start defending those who engage in them, finding various justifications for them.

This continuous exposure alone, by sitting and watching, transforms the perception of sin into something acceptable and normal, and the feeling of displeasure into a feeling of contentment.

If a Muslim reaches this end and becomes accustomed to and content with these sins just like everyone else, it does not matter whether he participates with them in their vain talk and sins or if he confines himself to being content with them and justifying them. This is why Allah has made it clear that He will gather him with everyone else in the Fire, as his outcome will be the same as theirs.

This is the wisdom behind the unlawfulness of migrating to Dār al-Kufr,[8] i.e. residing there without a compelling reason such as acquiring useful knowledge or a necessary livelihood.

Some may think this ruling is unnecessarily restrictive. However, if we understand that most of what shapes a person's thoughts and behaviour comes from their environment and habituation as opposed to abstract thinking and reasoning, we realise that this divine ruling is what must be followed. It is the primary pedagogical foundation for maintaining the truth we believe in, in creed, morals, and conduct.

And it is for this reason that Allah the Exalted has spoken so decisively on the matter:

﴿إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُوا۟ فِيمَ كُنتُمْ ۖ قَالُوا۟ كُنَّا مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ ۚ قَالُوٓا۟ أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً فَتُهَاجِرُوا۟ فِيهَا ۚ فَأُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ ۖ وَسَآءَتْ مَصِيرًا﴾

"The angels ask those they take while they are wronging themselves, 'What were your circumstances?' They reply, 'We were oppressed on earth'. They say, 'Was Allah's earth not vast enough for you to have made hijrah therein?' The shelter of such people will be the Fire. What an evil destination!" [an-Nisa 4:97].

8 i.e. lands that unbelievers rule.

However, exceptions are made, as we have said, for those compelled to live among them because they need to acquire essential knowledge for themselves or for the Islamic Ummah, or to earn a necessary livelihood.

Such a person must have an unshakeable resolve to preserve his creed, morals, and conduct.

He must also strive to make himself a gem that cannot be burned by flames.

10.

Some Etiquettes of Spending in the Way of Allah

Allah Almighty says:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِن طَيِّبَـٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ ٱلْأَرْضِ ۖ وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ﴾

"O you who believe! Give away some of the good things you have earned and some of what We have produced for you from the earth. Do not have recourse to bad things when you give, things you would only take with your eyes tight shut! Know that Allah is Rich Beyond Need, Praiseworthy." [al-Baqarah 2:267]

It is known that spending in the way of Allah on the poor and the needy is among the most important virtuous acts for which the believer is rewarded. However, there are some conditions and etiquettes that Allah the Exalted has clarified. The spender is not deserving of any reward unless these conditions and etiquettes are observed.

One of the most important points mentioned in this verse is that spending should only be from the good things (*ṭayyibāt*) one has

earned. *Ṭayyibāt* is a description that includes lawful earnings in which no unlawful means were involved in their acquisition. It also includes the acceptable and pleasant sustenance that does not repel one's natural disposition.

Therefore, all this should be present in the wealth that one intends to spend. Furthermore, it is not appropriate for one to intentionally set aside inferior items in order to give them to the poor, that is, items that one would ignore if one saw them in the market and would only buy out of indulgence,[9] and would still consider oneself to have overpaid for it.

This is the ruling established by the speech of Allah the Exalted in a splendid pedagogical manner, **so what is the wisdom behind it?**

The wisdom is that when Allah the Exalted distributed different levels of sustenance among people, tested some with wealth and others with poverty, and then commanded the wealthy to spend their surplus wealth on the poor, He did not want the wealthy to use this principle of spending as a means to elevate themselves over the poor or to make them a dumping ground for their excess wealth and belongings that they have become weary of, have no interest in, and no longer have any use for.

If such an action is not actually a cause for Allah the Exalted's anger, wrath, displeasure, it certainly cannot be a means for one to attain reward.

How can they expect a reward when they have simply directed unwanted food, clothing, or other sustenance toward those who would accept it? If they could not find a poor person to take these items, they would probably throw them into waste dumps.

9 (tn): i.e. one would only buy it if were at a discounted price or if nothing better was available, and so forth.

Of course, following this approach in spending conveys the strongest implications of harm and offence towards the poor and needy. Although there might be some material benefit, human dignity is too noble to accept offence just for a morsel of food.

Allah the Exalted does not want His slaves to become accustomed to anything other than increased dignity and pride in their lives. If one is poor, it is better to be poor with dignity in the sight of Allah than to become wealthy at the cost of losing one's human dignity and honour.

It is for this reason that Allah the Exalted addresses people by saying:

﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ أَذًى ۗ وَٱللَّهُ غَنِيٌّ حَلِيمٌ﴾

"Correct and courteous words accompanied by forgiveness is better than charity followed by insulting words." [al-Baqarah 2:263]

Allah only commands those with wealth to spend on the poor as a test, after instilling in them an astonishing love for wealth as well as its accumulation and growth.

Success and victory in this test belong to those who take from their most cherished wealth and give precedence to those more in need, without considering themselves as doing anyone a favour but rather seeing themselves as the favoured because they have the opportunity to earn reward from Allah the Exalted.

This is the spending that is based on the correct Islamic approach.

It is the spending that fosters more harmony and love between different classes and groups of Muslims.

Although Allah could have made people independent of each other so that no one would owe anything to anyone else, He willed—in His majestic wisdom—that people be bound to one another through relations of need and mutual aid. This is so that threads of harmony, solidarity, and affection are woven among them, and so that human society does not disintegrate.

The affair of human life, from beginning to end, is one of trials and tests. How magnificent is the divine wisdom that says:

﴿وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا﴾

"But we made some of you a trial for others to see if you will be steadfast. Your Lord sees everything." [al-Furqān 25:20]

11.

The Prohibition Against Excessive Oaths

Allah the Exalted says:

﴿وَلَا تَجْعَلُوا ٱللَّهَ عُرْضَةً لِّأَيْمَـٰنِكُمْ أَن تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ ٱلنَّاسِ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ﴾

"Do not, by your oaths, make Allah a pretext to avoid good actions and having taqwā and putting things right between people. Allah is All-Hearing, All-Seeing." [al-Baqarah: 2:224].

In this verse, Allah ﷻ forbids His slaves from using His name as a constant tool to authenticate their statements and compel others to believe them, or as a means to escape from people's expectations and needs. Allah ﷻ reconfirms this prohibition in another verse, saying:

﴿وَٱحْفَظُوٓا۟ أَيْمَـٰنَكُمْ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَـٰتِهِۦ لَعَلَّكُمْ تَشْكُرُونَ﴾

"Keep your oaths." [al-Mā'idah: 5:89].

In other words, do not trivialise them by using them in every truth and falsehood. He rebukes those who excessively swear by saying:

﴿وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ﴾

"But do not obey any vile swearer of oaths." [al-Qalam: 68:10].

As for the wisdom behind this prohibition, it goes back to two matters that are of the utmost importance concerning how a Muslim should be:

First, the name of Allah ﷻ should always hold the highest position in a Muslim's heart and emotions, so much so that when one is reminded of it unexpectedly, one should feel awe and a sense of majesty, and it should hold significant authority over one's heart. This is the quality that is described in the Qur'ān when Allah says:

﴿إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

"The believers are those whose hearts tremble when Allah is mentioned." [al-Anfāl 8:2].

It is highly unlikely that someone who constantly injects Allah's name into every serious and trivial matter, uses it as a tool to promote his business or spend his goods, or relies on it to make people believe whatever he says, will maintain any sense of awe or reverence when reminded of Allah's name or when any of His verses and guidance are recited to him.

For such people, the name of Allah ﷻ only reminds them of their own interests or the commerce they typically associate with His name. This is the most dangerous affliction; it starts with bad etiquette towards Allah the Exalted and ends with a hardening of the heart, which gradually distances its owner from the reality of faith itself.

Similarly, some people habitually use the formula of sending blessings upon the Prophet ﷺ as a means to promote their goods or express joy. Scholars unanimously disapprove of and prohibit this, as it not only belittles what a Muslim should hold in high regard but also trivialises the matter of the Prophet ﷺ. It turns the sincerest form of venerating him into something used to express a trivial worldly purpose.

This is the first wisdom.

The second wisdom is that taking oaths was originally instituted to bind the one taking the oath to truthfulness and precision in expression. In doing so, one makes Allah the Exalted a witness to what one claims and says.

A Muslim, regardless of his situation, would never dare to make Allah a witness to a false statement, as this would expose him to the gravest cause of Allah's wrath and punishment.

This is why oaths, under their well-known conditions and restrictions, are among the most important evidences when claims are made.

If a Muslim habitually makes this serious oath a mere expression that rolls off his tongue on every occasion, in any conversation or dispute, it loses its intrinsic importance. Over time, nothing remains that can make him aware of its importance or authority. The oath becomes no different from anything else this person might say, in terms of the potential to lie and fabricate. Swearing by Allah even becomes an art of deception and a means of veiled lying.

This exposes the individual to severe wrath and punishment from Allah the Exalted, and it exposes the community to harm, chaos, and unrest. Trust among Muslims disappears and the bond of faith in Allah and submission to His authority yields no beneficial social outcomes; the bond is nothing more than superficial.

12.

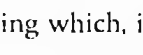
The Importance of Spreading Peace

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ:

(وَالَّذِي نَفْسِي بِيَدِهِ لاَ تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلاَ تُؤْمِنُوا حَتَّى تَحَابُّوا، أَفَلاَ أَدُلُّكُمْ عَلَى أَمْرٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلاَمَ بَيْنَكُمْ)

Abū Hurayrah ﷺ said that the Messenger of Allah ﷺ said: {By the One in whose Hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I guide you to something which, if you practice it, will foster love among you? Spread peace among yourselves.}

This ḥadīth is narrated by Muslim, at-Tirmidhī, Ibn Mājah, and Abū Dāwūd.



In this ḥadīth, the Messenger of Allah ﷺ encourages the Muslims to love one another and indicates that one of the most important ways to achieve this is by spreading peace among Muslims.

The Muslims have made consensus that spreading peace is one of the most important and prominent symbols of Islam. Starting a greeting with *salām* whenever a Muslim sees his brother is recommended, responding to the greeting is obligatory, and leaving it is sinful. The

reward for the one who initiates the greeting is greater in the sight of Allah than the reward for the one who responds, even though the former is recommended and the latter is obligatory.

The jurists have clarified that this is one of the few instances in which the recommended act is considered better than the obligatory one.

As for the wisdom behind Islam's placing importance on this unique Islamic practice, it is one of the most crucial factors in weaving the threads of harmony, companionship, and affection among Muslim communities. It even washes away any enmity or resentment that may have settled in their hearts.

Consider how continuously flowing fresh water purifies the area over which it flows, removing all filth and impurities.

Likewise, when the greeting of peace, in its pure Islamic formulation, is widespread on the tongues of Muslims in their markets, shops, and communities, it leaves no room for malice in their hearts, and it leaves no opportunity for hatred to infiltrate their souls.

Perhaps Muslims have forgotten the profound importance of this great Islamic phrase due to its familiarity and, as a result, have become lax in practising it.

But if they were to contemplate the phrase *as-salām 'alaykum*,[10] with which a Muslim greets his brother, whoever he may be, whether he knows him or not, wherever he sees him: on a road, in a public street, a marketplace, a gathering, or one of Allah's masjids, and then the reply that comes afterwards: *wa 'alaykum as-salām wa raḥmatullāh*,[11] I say: if Muslims reflected on this, they would see it as the most wonderful and amazing virtue that sets Muslims apart from all other nations on Earth.

10 (tn): i.e. 'Peace be upon you'.

11 (tn): i.e. 'And upon you be peace and the mercy of Allah'.

If this virtue were truly respected and given its due right by Muslims, it would spread the reality of peace, which is their distinguishing mark, among them. There would be no room for grudges or hostility, nor plotting or aggression.

Islam calls on a Muslim to always know, as the Messenger of Allah ﷺ said, that he is a brother to another Muslim; he neither oppresses him, forsakes him, nor belittles him.

This meaning may often be absent from a Muslim's mind due to neglect or preoccupation. However, when a friend comes to him and says *as-salām ʿalaykum*, he becomes aware of this sublime Islamic meaning and is reminded of the great divine bond that connects him with his brother. His reply, *wa ʿalaykum as-salām wa raḥmatullāh*, serves as an acknowledgement of and compliance with this bond, and a pledge to maintain and take care of it.

This is why the Revealed Law of Islam has stipulated that the greeting be renewed whenever the meeting is renewed, even if the meeting is only interrupted briefly and even if the barrier between them is insignificant, like a wall or a few trees.

Have you considered the Prophet's ﷺ words: {If one of you meets his brother, let him greet him with peace. If a tree or a wall comes between the two of them and then he meets him again, let him greet him again.}? Narrated by Abū Dāwūd.

For this reason, a Muslim who is proud of his Islam should leave greetings used by different nations and use the greeting of Islam, which our Lord ﷻ has accustomed us to and which He made to be a distinguishing mark for our lives. We are reminded of the reality of Islam

whenever we forget it and we remember the bonds of love and peace among us whenever they are about to be overtaken by the impulses of whims and egos.

13.

On Raising Children

قال رسول الله ﷺ : (مُرُوا أَوْلَادَكُمْ بِالصَّلاَةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرٍ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ)

The Messenger of Allah ﷺ said: {Command your children to pray when they are seven years old, and discipline them for it when they are ten years old, and separate their beds.}

This ḥadīth has been narrated by Aḥmad in his *Musnad*, Abū Dāwūd in his *Sunan*, and others.

This ḥadīth contains a ruling that is one of the most important rulings connected to raising children. It actually includes three rulings: commanding the children to pray, then disciplining them for it, and separating their beds.

It is one of the obligations in the Revealed Law that falls on parents: Allah the Exalted will question them on the Day of Judgment if they neglect it and He will reward them greatly if they perform it properly.

As for the wisdom behind it, it is, generally speaking, that Allah the Exalted has entrusted the matter of young children and their upbringing to their guardians, beginning with the closest guardian, who is the father. It is the guardians who are responsible for any shortcomings or deviations that may come from the children, just as they are rewarded for any goodness they possess and any righteous acts they perform.

The father's responsibility for his children is considered the first link in the chain of responsibilities upon which Allah has established human society. Therefore, it is the most important and weightiest link therein.

As for explaining the wisdom of this ruling in detail, it is that when a child is born, the divine destiny hands him over to his parents imprinted with the sound, Islamic, natural disposition. This means that if no one were to tamper with him and he received only the care necessary to maintain him, his upbringing would be upon truth and guidance. You would not find him deviating from the right path, neither to the right nor the left. Those who deviate in their youth only do so because turbulent storms raged against them as if they were weak young plants and there was no protection around them, and the storms did not relent until they had broken them or uprooted them.

The time for protecting this young plant is the period in which it is still weak and cannot protect itself. Once it has passed this period, there is no longer any benefit in protecting or taking care of it, because if it has grown up properly and become straight, it is self-reliant and no longer needs anyone else. If it has grown up improperly and has become crooked, it will have solidified in that state, and nothing will remove it from that state other than breaking it or shattering it.

This is why the proper way to raise a child according to Islam is in the first period of his life and development.

After becoming aware of the correct belief about the universe, the most important thing a child should become used to is the prayer, for it is the perfect starting point for establishing all of the other moral and Islamic values, in himself and in his behaviour. It is the only natural nourishment for his Islamic personality, which should bear all of humanity's highest principles.

Thus, it is no wonder that the father's focus in raising his child should be on the prayer.

Raising a child only bears its fruit if it is based on two foundations: **encouragement and fear**.

The start should be with the use of the former. If it is not found to be beneficial, i.e. the child is not responsive to encouragement, and the child has reached the level of consciousness where he understands the meaning and implications of fear, the use of the latter then becomes necessary.

It is a grave mistake to assume, as some people do, that it is always better to only use a gentle approach and encouragement with children in matters of religion and behaviour. This is because the incentives of encouragement might not always outweigh the burden of worship, especially that of the prayer.

In fact, most of the time children find it very burdensome to constantly get up for the prayers at their stipulated times, and no matter how much you encourage them in that regard, they will strive to find a way to gain the reward while at the same time avoiding the burden of effort that is required of them.

It is also a mistake to think, as some people do, out of compassion, that time will eventually prepare the child to be righteous and upright. This leads them to be negligent towards their children and

their upbringing. Later on, when the child has become rigid and his personality has hardened, there is no way the father or anyone else can address his situation or rectify his condition.

It will not help him in the least–before Allah ﷻ–to use the excuse that he is not capable of reforming the child. This is because Allah ﷻ did not make him responsible for such after the child had become a grown man capable of independently investigating and researching and had surpassed him in strength and physical ability.

Rather, Allah made him responsible for such when He entrusted him with a child imprinted with the natural, Islamic disposition, when He gave him a fragile being that was susceptible to every influence, good or bad. The child was thus the weightiest trust put in his hands, and by neglecting it, he bears the weightiest responsibility that Allah will hold him accountable for on the Day of Standing.

14.

Justice in Giving to Children

عَن النُّعْمَان بن بَشِيرٍ أَنَّهُ قَالَ: إِنَّ أَبَاهُ بَشِيراً أَتَى إِلى رَسُولِ الله ﷺ فَقال: إِنِّي نَحَلْتُ ابْنِي هَذا ـ أَيْ أَعْطَيْتُه ـ غُلاماً كَانَ لِي، فَقال رَسولُ الله ﷺ: (أَكُلَّ وَلَدِكَ نَحَلْتَهُم مِثْلَ هَذا؟) قَال: لا، قَال رَسُولُ اللهِ ﷺ: (فَارْتَجِعْه). متفق عليه.

Nu'mān ibn Bashīr narrated that his father, Bashīr, went to the Messenger of Allah ﷺ and said, 'I have given this son of mine a servant I owned'. The Messenger of Allah ﷺ responded: {Have you given all your children the same as this?} He said, 'No'. Then the Messenger of Allah ﷺ said: {Take it back.} [Agreed upon]

In this ḥadīth, the Messenger of Allah ﷺ forbids a father from singling out one of his children for parts of his wealth and property to the exclusion of his siblings and instructs him to treat them equally in this regard.

If the father does single out one child without the consent of the others, scholars deem this action to be either unlawful or disliked. None of them have declared it permissible, due to the explicit prohibition in this ḥadīth.

If, however, there is genuine consent from the other children, it is permissible, and the degree of its preferability varies depending on the benefit that calls for it.

The wisdom behind this ruling is clear.

One of the most important things a father should implement in raising his children is equality in everything he provides, whether of himself or his material wealth. If he gives them affection, he must be just in distributing it among them; if he gives of his wealth, he should not favour one over the others.

It is well-known that neglecting any part of this principle has harmful consequences that can nullify most of the pedagogical methods and endeavours that a father might undertake.

If neglecting justice in distributing looks of affection and tenderness confuses these young souls and spreads feelings of resentment among them, then neglecting justice in distributing money or gifts will also provoke feelings of resentment and hatred among them, even when they have become adults.

Islam is keen on promoting love, cooperation, and solidarity within the family, and thus it strongly warns against anything that could disrupt the elements of understanding and affection therein.

Moreover, the community is nothing but a large mirror that reflects everything that the family may be going through. The prevalence of justice and harmony among family members is reflected in the community just as resentment and hatred in the family are reflected therein.

If one member of the family is being wronged and is not able to redress this wrong, he will direct his rights toward the community, causing mischief therein as he seeks redress for the injustice done to him.

If it were not for the neglect of responsibility and loss of justice that many families suffer from, we would not see any of the manifestations of chaos or injustice that are prevalent and widespread in the community, affecting many of its members.

This is why Islam is strict in its rulings connected to the family and how children are raised and cared for. Thus, it is a right over the father to treat his children equally in caring and giving as long as they are equal in righteousness and obedience.

Some may say, 'But a man has the right to give all his money to a stranger. Does he not also have the right to give it to one of his children over the others?'

The answer is that there is a difference between the two examples.

The emotional connection between the stranger and the giver is not like the connection between children and their father, and therefore, different considerations and emotions may interfere which, by their nature, distinguish one over the other.

As for children who share a common degree of closeness to their father, no consideration is strong enough to favour one over the other as long as they are all characterised by righteousness and obedience to their parents.

However, if some of them go beyond the limits of obedience and exceed the boundaries of righteousness that Allah the Exalted has obligated upon children, that is another situation and it must be addressed with wisdom and deliberation. Having a policy as to how money is spent and used could be one aspect of wisdom therein.

15.

Religion and Trustworthiness

قَال رَسُولُ الله ﷺ:

(لَا إِيْمَانَ لِمَنْ لَا أَمَانَةَ لَه، وَلا دِيْنَ لِمَنْ لَا عَهْدَ لَه).

The Messenger of Allah ﷺ said: {There is no faith for one who is not trustworthy, and there is no religion for one who does not keep his promises.}

Narrated by Aḥmad, Al-Bayhaqī, and Ibn Ḥibbān.

Trustworthiness and keeping promises are inseparable qualities. Where trustworthiness exists, keeping promises also exists. When one is lacking, the other is also lacking.

A man is only trustworthy if he keeps his word when dealing with others, and a man only keeps his word if trustworthiness is one of his character traits.

Both are essential pillars of a Muslim's character. Both are among the most important obligations, right after the obligation to have faith in Allah.

As for the wisdom behind their obligation and their importance in the life of a Muslim, it is that Allah ﷻ has charged His slaves with faith in Him and with what follows that faith, including certainty about the Day of Standing, Paradise, and the Fire, so that their hearts become aware that He is watching them and they remain certain that He sees them and takes all of their actions into account, rewarding them for good and punishing for bad. They thus follow a righteous path of mutual advice and cooperation and avoid the means of injustice and deception.

Therefore, if a person claims to believe in Allah and His Messenger and is certain about the Hereafter and then goes on to betray others or deceive them and break his promises with them, he is, in fact, contradicting himself. For if his heart truly felt faith in Allah, he would feel that He is observing him and that He will hold him accountable for everything he does, and that would be a deterrent against such destructive actions.

The person who cannot be trusted by his Muslim brother, whether it is to keep a secret, to conduct a transaction with him faithfully, to fulfill a right, to protect property or money entrusted to him, or to be sincere in his advice, is not sincere in his faith in Allah ﷻ and is not sincere in his fear of Him.

What is the benefit in people's outwardly showing faith in Allah, engaging more in His remembrance and glorification, or exaggerating in raising minarets to the skies if their hearts lack the awe and fear of Allah that would drive them to be trustworthy with one another, honest in their cooperation, and sincere in their solidarity?

Was not the Revealed Law fundamentally established to guide people to the correct path, which provides the truest meanings of happiness for the individual and the community? **What, then, has a**

person gained from the Religion if he takes only its terminology and then distances himself from its rulings and ultimate purpose in life?

What is the outcome of a community whose people have lost trustworthiness and do not keep the promises they make to one another?

Its outcome is to become ruins; trust among its members vanishes such that no person has confidence in another's word, a proposed transaction, or even moral advice.

Its outcome is that not even ten of its members will come together for fruitful, constructive cooperation for the sake of achieving something good, either for the Hereafter or for this world. They might cooperate for a few days and then disperse, with the fastest among them resorting to deceit and the strongest resorting to cunning schemes against the others. Their gatherings disintegrate and their hearts are filled with hatred and resentment instead of the spirit of solidarity and affection.

This is why trustworthiness and keeping promises are inseparable parts of faith in Allah ﷻ. Therefore, there is no way for a person to be characterized by trustworthiness and keeping his promises except through sincere faith in Allah ﷻ.

Muhammad bin Al-Munkadir ﷺ, who was a strikingly honest trader, would not have wandered the markets and outskirts for several days searching for the Bedouin whom he had inadvertently overcharged in order to return the excess amount had it not been for the fear of Allah the Exalted filling his heart.

The Rightly-Guided Caliphs and those who followed in their footsteps would not have been comfortable judging between people had it

not been for the fact that the people in their time truly believed in Allah and were conscious of His watching over them. Trustworthiness and honesty pervaded among them as a result.

It is therefore not surprising that the Messenger of Allah ﷺ said: {There is no faith for one who is not trustworthy, and there is no religion for one who does not keep his promises.}

16.

Gentleness in Following Religious Rulings

قَال رَسُول الله ﷺ: (إنَّ هذا الدِّينَ مَتِيْنٌ فَأَوْغِلْ فِيهِ بِرِفْقٍ، فَإِنَّ الْمُنْبَتَّ لَا أَرْضًا قطعَ، وَلا ظَهْراً أَبْقَى).

The Messenger of Allah ﷺ said: {This religion is solid, so delve into it with gentleness; the one who is hasty and wears himself out is like a traveller who has to cut his journey short and has no riding beast to keep going.}

This has been reported by Aḥmad from the ḥadīth by Anas and by al-Bayhaqī from the ḥadīth of Jabir.

In this ḥadīth, The Messenger of Allah ﷺ illustrates one of the most important comprehensive principles upon which the Islamic Revealed Law is built.

He clarifies that the foundational rulings[12] of the Religion can be tough and its supplements are numerous and limitless. Therefore, someone who insists on rushing to achieve all of its foundational rulings and supplements ends up exhausting himself and is forced to cut his journey short, and maybe he will even regress to a worse state than what he was in.

12 Ar. *'azīmah*, which is the opposite of *rukhṣah*, which is a legal dispensation.

Therefore, it is obligatory upon a Muslim to approach the commands of Allah the Exalted through a principle of gradualism, and to accustom oneself to the rulings of the Islamic Revealed Law gently and patiently.

The Prophet ﷺ likened the person who rushes to achieve the foundational rulings and supplements of the Religion without gentleness to one whose mode of transportation fails him—i.e., breaks down in the middle of the journey. He neither reaches his intended destination nor preserves the means by which he intended to reach it!

This principle is, in essence, a sublime pedagogical law, encompassing wisdom that should not be hidden from any Muslim.

It is known that Islamic obligations can be hard on the soul and the body. What is required from a Muslim is to accustom both his soul and his body to them until some form of harmony and agreement is reached between them. What is not required is to burden his soul and body with what they cannot bear or endure.

In other words, what is required of a Muslim in the Revealed Law of Islam is to train himself to be obedient to Allah at a reasonable pace and to make himself comfortable and familiar with that path.

What is not required is to test his limits harshly and unnecessarily, because Islam does not prescribe such an approach. According to the consensus of Muslim scholars, Allah has not asked any of His slaves to draw nearer to Him through hardships just because they are hard.

Therefore, what is expected in the legal responsibility that Allah has placed on His slaves by way of principles and rulings is that people accustom themselves to them and recalibrate their lives according to these laws, as that is better for their souls and happiness in their lives.

This can only be achieved through gradualism and patience, moving through the stages of the Religion step by step such that each previous step paves the way for the next. This ensures stable, consistent progress, without fear of backsliding or even apostasy due to unbearable hardship. The best example of this gentle, gradual approach is the manner in which Islamic legislation was initially revealed.

There are many Muslims who have exerted extreme efforts in order to uphold the definitive rulings and supplements of the Religion only to suddenly revert to a state in which they neglect the most important rites of Islam.

If you were to look into the matter, you would find that the reason, in most cases, is that they did not properly accustom themselves to the teachings of the Religion, but rather they punished themselves with hardship just for the sake of pain and agony.

The soul might comply when confronted with practices that are contrary to its nature for a short period of time, but it will soon rebel and revert even more quickly to a worse state than where it was. Regarding such a state, the Messenger of Allah ﷺ said: {Indeed, this Religion is ease, and no one will overburden himself with it except that it will overcome him.}

We have seen many teachers and parents who have burdened their children or students with Islamic responsibilities and supplements that they cannot bear. They thought they succeeded when they forced them into compliance through intimidation and threats, only for the children to rebel suddenly and break free, and not care about anything. Their condition in relation to their teachers is thus as the Messenger of Allah ﷺ described: {...like a traveller who has to cut his journey short and has no riding beast to keep going.}

And how many young people we have seen who stay up at night, all the way till dawn, prostrating and bowing, pushing themselves all at once to walk the path of those with strong resolve, only for their situation to devolve into neglecting obligatory prayers and committing major sins?

None of this, however, means that laxity is permissible in the fundamental obligations.

Rather, between impermissible laxity and impermissible strictness there is a significant difference that is not hidden from anyone who contemplates the nature and guidance of Islam.

Shaytān has ploys and stratagems between these two extremes by which he tries to deceive the Muslim and lead him astray. Therefore, the Muslim should seek assistance in this matter by acquiring a glimmer of knowledge that protects him from the deceptions of Shaytān.

17.

It Is Not for a Muslim to Disdain His Brother

قَالَ رَسُول الله ﷺ:

(بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ).

The Messenger of Allah ﷺ said: {It is sufficient evil for a man to disdain his Muslim brother.}

Narrated by Muslim in a long ḥadīth from Abū Hurayrah ؓ.

This part of the ḥadīth of the Messenger of Allah ﷺ contains a severe prohibition against a Muslim disdaining his Muslim brother in any form or for any reason.

Disdain (*al-iḥtiqār*) means to have contempt towards and to regard as inferior. The Arabic word *ḥaqīr* originally referred to something small and trivial and then it came to include material insignificance and insignificance in importance and value.

This makes clear the difference between legitimate criticism when its conditions and reasons are met and illegitimate disdain regardless of the reasons and circumstances.

Criticism means to address or correct a wrong action or behaviour in order to avoid it. As for disdain, it is to diminish and belittle the very person himself, regardless of circumstances or actions.

When the difference between the two has been made clear, a difference that is rarely noticed by most people, the wisdom behind the severe prohibition against disdaining any Muslim in any way becomes easy to understand.

Disdain, in all its forms, names, and types, is a destructive behaviour that does not include any good or improvement, neither for the individual who is disdained in particular nor for the social situation in general. Instead, it carries the seeds of resentment, discord, and disunity throughout the community.

If the one who disdains others intends by that to reform the individual and the community, he should identify what he sees or feels as errors in thought or behaviour and address and warn against them instead of attacking the people themselves, and he would find that reform in this way is easy and not difficult to achieve.

Most of those who persist in disdaining others do so because they always look for faults and flaws in people instead of recognising their virtues and good qualities.

The one who gets used to this dangerous, errant behaviour in his life cannot be pleased with anyone, nor can he address what he sees in them with any form of constructive criticism. It is Allah's established law (*sunnah*) for His creation, with the exception of the Prophets and Messengers, that they be a mixture of flaws and perfections. The level of each may vary from one person to another, but the mixture, in its essence, remains rooted in the nature of all people. The hobby of looking for others' flaws is itself an example of one of the most significant and dangerous flaws.

The one who can only track the faults of people, despite their differences, will ultimately fall into the crime of disdaining and despising them. This is because he does not have the capability to constructively criticise all their flaws and rectify them. If he could, we would all turn into infallible angels, which is impossible. Hence, his critical view of their flaws turns into disdain for them as individuals.

The only effective remedy for someone afflicted with this issue is:

- To reflect on himself as he reflects on others. If he is rational and fair, he will find that he is covered with flaws and faults no less than the flaws of those people he continues to disdain.

- Then, he should take it upon himself to rectify these flaws. If he is unable to do so and cannot purify himself from shortcomings and defects, he must realise that it is the Creator's *sunnah* that imperfection be a trait that is inseparable from man. Then, he should use that as an easy way to be humble with others and to overlook whatever imperfections he sees in them.

However, Allah's Revealed Law–based on this–does not call people to be content with others' deviations. Instead, it calls for cooperation in reform via both forms of criticism, direct and constructive, and commands them to support one another so that they can ascend to the degree that is closest to perfection.

What a difference there is between the correct criticism, which Allah has legislated—i.e. sincere advice— based on cooperation and mutual consultation, and what Allah has forbidden, which is disdain based on conceit and resentment.

About the former, the Messenger of Allah ﷺ says: {The Religion is sincere advice.}

About the latter, he ﷺ says: {It is sufficient evil for a man to disdain his Muslim brother.}

18.

Some Aspects of Righteousness Towards Parents

قال رسول الله ﷺ:

(إِنَّ مِنْ أَبَرِّ الْبِرِّ صِلَةَ الرَّجُلِ أَهْلَ وُدِّ أَبِيهِ بَعْدَ أَنْ تَوَلَّى).

The Messenger of Allah ﷺ said: {One of the most righteous of righteous deeds is for a man to maintain ties with people whom his father loved after he has passed away.}

Narrated by Muslim, al-Tirmidhī, and Abu Dāwūd from the ḥadīth of Abdullah bin 'Umar.

In this ḥadīth, the Messenger of Allah ﷺ explains that one of the most prominent aspects of a man's righteousness towards his father is to honour and be good towards those who were dear to his father when he was alive, and thus he maintains ties with them, is kind to them, and keeps his father's memory alive with them. This act is unanimously considered by scholars to be among the best ways to get closer to Allah ﷻ.

This righteous deed that the Messenger of Allah ﷺ advises us to do has a significant social impact that might not be obvious to those who do not contemplate this ḥadīth.

The greatest task Allah has assigned to His slaves on Earth is to establish close family ties and eliminate causes of division and hatred among them. The best people in this world are those who leave it having planted some of these ties, and the worst are those who leave behind seeds of discord and division.

A righteous child is one who seeks Allah's ﷻ pleasure by being righteous towards his parents, and this is why Allah the Exalted has entrusted him the most to follow his father in all of his worldly and Hereafter affairs, whether during his father's life or after his death. In any case, he is an extension of the goodness his father left behind by raising him and taking care of him as Allah commanded him to.

Part of the good that a father leaves behind after him is the human bonds he has established between the son and his siblings, as well as strong ties of love for the sake of Allah ﷻ. Camaraderie between a group of siblings who love each other for the sake of Allah is an immense contribution towards establishing the structure of Islamic brotherhood among Allah the Exalted's slaves on Earth.

When a father departs this world for the everlasting abode and leaves behind a beautiful, virtuous structure like this, his righteous son then becomes the trustee of this structure after his death. It becomes his obligation to his father to complete what he began, by maintaining friendship with those his father was close to and preserving the existing bonds of love and kinship so that they neither fade away nor get severed.

This is how relationships of love and friendship between people grow stronger and take root. Over time, their circle expands as each generation preserves what the previous generation had established and adds to it. The next generation comes and does the same, and so on, as long as everyone adheres to this sublime advice from the Messenger of Allah ﷺ.

How many beautiful human bonds have been established among groups of people because someone took the initiative to do so, and continued to nurture and grow these ties as long as he was alive among them, but when he died, they went their separate ways and became disunited because there was no one after him to inherit this cause, preserve it, and take care of it.

Traditions and laws have defined various types of inheritance that a child inherits from his father, such as material wealth and various nonfungible rights. The child succeeds him in investing, managing, and benefiting from them.

However, Allah's Revealed Law adds something that may be even weightier and more important, which is the human bonds and relationships that the deceased had nurtured under the care and guidance of Islam.

This sublime human inheritance should not die with the death of its first owner. According to the Revealed Law, it is more deserving of care and investment than properties and money. The heir should succeed the deceased therein, pay whatever it requires, and take what it offers.

However, this divine law that was advocated by the Messenger ﷺ does not mean that the child should maintain and succeed his father in his friendships regardless of the basis on which that friendship was built. Everything must be based on the correct Islamic approach.

The righteousness required from a child towards his father is only in matters that do not entail disobedience to Allah. His righteousness towards his father's friends after him is subject to the same condition. If someone inherits something from his father that was not obtained

through sound, legitimate means according to the Revealed Law, it is obligatory for him to return it to its rightful, correct place, whether it is money, a right, or friendships and relationships with others.

19.

Supplication is the Core of Worship

Allah the Exalted says:

﴿وَلَا تُفْسِدُوا فِي ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ﴾

"Do not corrupt the earth after it has been put right. Supplicate to Him fearfully and eagerly. Allah's mercy is close to the good-doers." [al-A'rāf 7:56]

In this verse, Allah ﷻ commands His slaves to draw nearer to Him through supplication for two reasons: **the fear of His punishment and trials and the hope for His pardon and blessings.**

This command is repeated many times in Allah the Exalted's Book. He says in another verse:

﴿ٱدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ﴾

"Supplicate to your Lord humbly and secretly. He does not love those who overstep the limits." [al-A'rāf 7:55].

He ﷻ also describes a group of His righteous slaves:

﴿إِنَّهُمْ كَانُوا يُسَٰرِعُونَ فِي ٱلْخَيْرَٰتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خَٰشِعِينَ﴾

"They outdid one another in good actions, supplicating to Us in yearning and in awe, and humbling themselves to Us." [al-Anbiyā': 21:90]

The scholars have therefore unanimously agreed that drawing nearer to Allah through supplication is the essence of worship to Him, and it is the most important aspect of humility that a Muslim should be imbued with before Allah the Exalted.

The wisdom behind this is not what some people may think, which is that it is a means for a person to attain his desires and avoid his fears. In their view, supplication is nothing more than a tool for that purpose.

The truth of the matter is that supplication is an act of worship in and of itself by which a person declares his slavehood and humility to Allah, regardless of whether he anticipates an answer or not. This is because he knows that there is no refuge other than his Creator ﷻ under any circumstance, no escape from Him except to Him, no relief from His trials except in the hope of His mercy, and no god other than Him to complain to, seek help from, or intercede for him. He is the one Allah who holds in His hands his felicity and wretchedness.

Therefore, does a person have any option other than to be draped in the truest meanings of humility and entreaty before his Creator ﷻ, no matter the situation he is in?

This is the meaning of slavehood to Allah ﷻ. This is why it is the utmost purpose for which a human being is created: to declare on his tongue and by way of his conduct that he is a humble slave of a sublime Creator.

One of the most splendid aspects of divine wisdom is that Allah ﷻ nurtures His slaves to be imbued with this reality by way of two motives. **The first** is the hope for His mercy and blessings and **the second** is the fear of His punishment and trials.

You find that both of these qualities are equally balanced in His Essence ﷻ; neither outweighs the other. Thus, hope in Allah's mercy does not overwhelm the slave to the point that he wishes from Allah what he should not. Likewise, fear of Allah's punishment and trials does not lead him to despair and paralysing dread.

The only path to upright slavehood to Allah ﷻ is to be pulled by both fear and hope, like the two wings of a bird, in balance and moderation.

This is why you do not find in the Qur'ān a verse about mercy without a corresponding verse about punishment. Similarly, the Creator ﷻ does not describe Himself with attributes of giving and mercy without mentioning the opposite attributes.

Consider the Exalted One's words:

﴿نَبِّئْ عِبَادِيٓ أَنِّيٓ أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٤٩﴾
وَأَنَّ عَذَابِي هُوَ ٱلْعَذَابُ ٱلْأَلِيمُ﴾

"Tell my slaves that I am the Ever-Forgiving, the Most Merciful, but also that my punishment is the Painful Punishment." [al-Ḥijr 15:49-50]

He ﷻ also says:

﴿قُلْ يَـٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾ وَأَنِيبُوٓا۟ إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا۟ لَهُۥ مِن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ ثُمَّ لَا تُنصَرُونَ﴾

"Say: 'My slaves who have transgressed against themselves, do not despair of the mercy of Allah. Turn in repentance to your Lord and submit to Him before punishment comes upon you, for then you cannot be helped.'"
[az-Zumar 39:53-54]

Every mention of mercy and punishment in the Qur'ān follows this ideal, balanced, pedagogical model.

In fact, the Qur'ān does not describe those who are deserving of Allah's Paradise and victory in the Hereafter unless it mentions their highest qualities and ranks, such as when the Exalted One says:

﴿كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾ وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ﴾

"The part of the night they spent asleep was small and they would seek forgiveness before the dawn. And beggars and the destitute received a due share of their wealth."
[adh-Dhāriyāt 51:17-19]

If you were to contemplate these qualities, you might think, 'How could I ever be at their level?'

And when the Qur'ān describes those who are deserving of His punishment, it only does so by mentioning their worst deeds, such as when the Exalted One says:

﴿قَالُوا لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ ٱلْخَآئِضِينَ ﴿٤٥﴾ وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ﴾

"They will say, 'We were not among those who prayed and we did not feed the poor. We plunged with those who plunged and denied the Day of Judgment."
[al-Mudaththir 74:43-46]

If you were to contemplate these qualities, you might think, 'I am undoubtedly in a better state than these people'.

You look at your own state and find yourself somewhere between these two groups, which creates a sense of both hope and fear, giving birth to the true essence of slavehood to Allah ﷻ. This calls you to stretch out your hands to Him in humility and supplication.

20.

Some Etiquettes of Enjoining the Right and Forbidding the Wrong

Allah the Exalted has said:

﴿وَلَا تَسُبُّوا ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّوا ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍ ۗ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ﴾

"Do not curse those they call upon besides Allah, in case that makes them curse Allah in animosity, without knowledge. In this way We make the actions of every nation seem attractive to them. Then they will return to their Lord, and He will inform them about what they did." [al-An'ām 6:108]

The ruling contained in this verse is the prohibition against inciting the people of wrong–in order to rebuke them–to go further in that wrong or to perpetrate other wrongs. For instance, a believer might insult the idols and other gods that other people worship besides Allah and thus those people insult Allah the Exalted out of anger and ignorant tribalism.

According to the ruling of the Islamic Revealed Law, this type of incitement does not fall under enjoining the right and forbidding the wrong. It is actually a means of falling into the unlawful.

Allah the Exalted has commanded that all such means be blocked, even if it initially looks like justifiable fervour and solicitude for what Allah has declared sacred.

The wisdom behind this is clear, for the objective for which the principle of enjoining the right and forbidding the wrong was legislated is to spread truth throughout the community and remove falsehood as much as possible. This is done by way of sincere advice for Allah's ﷻ Religion, and this can only be done when the soul is free of agendas, desires, and grudges. The manner of presentation must be objective and seek to address the mind and intellect, not to hurt feelings and offend people. At the same time, one should not seek to expose or disgrace anyone.

It is thus only in this circumstance that the principle of enjoining the right and forbidding the wrong is legislated for the Muslims in general. As for other circumstances that contradict this, getting involved in them is nothing more than facilitating the means of evil in whatever form it may be, and it is what Allah ﷻ is not pleased with.

This is why the necessity of looking at the etiquettes of enjoining the right and forbidding the wrong is greater than the necessity of engaging in enjoining the right and forbidding the wrong, however it may be. Indeed, in many cases, such engagement is actually worse in the sight of Allah the Exalted than the wrong whose removal is sought.

If a person is shocked by some wrong that he sees while walking on the street or from his neighbour and then rushes to rebuke him but not in the way or according to the conditions that we have clarified and this incites the person committing the wrong to become angry

and bitter and persist therein, this person then becomes responsible for the arrogance that he claims he is trying to rebuke. He therefore commits the sin of contributing to that wrong after hoping to attain reward for removing it.

The most important thing that the Muslim must be aware of in his regard is the difference between anger for the sake of Allah the Exalted and solicitude for His Religion and anger for one's ego and the desire to give it victory.

Many of those who want to rebuke something wrong get carried away by the motive to give victory to the ego more than the motive to give victory to Allah the Exalted's Religion, and it is a motive that is not hidden from the other person, and thus the result is haughtiness and stubbornness.

How often is it that a teacher sees one of his students committing some religiously wrong action right in front of him and he starts fuming with rage and anger because he feels that this is an affront or insult to his lofty religious rank. He sees it as nothing more than a belittlement and mockery of his position, and thus he hurts and beats that student and thereby carries out the highest levels of rebuke for the sake of Allah's Religion...The truth is that he is only doing that for the sake of his ego and his student knows that, and therefore he only becomes more outrageous and stubborn.

How often is it that someone with a religious appearance sees someone openly not fasting in the month of Ramaḍān, for example, and thus the former angrily confronts the latter because he has no doubt that he is only doing this to enrage his religious appearance, and in his confrontation he will say and do whatever the circumstances will allow. If he did not have this religious appearance, and he knew that the one committing this wrong did not mean to offend him in particular by committing it, he would not care and would not pay him any attention.

It is egotistical motives like these that cause a person to get carried away and do things that are illegitimate and inefficient when rebuking and teaching, and thus they become a means towards greater evil and greater wrong.

The Muslim who is honest in his Islam must either remain silent and not get involved in a situation in which he knows he is not being sincere towards Allah or he must rise above his ego and its desires and follow the path that leads to the legitimate result, while not caring about anything other than giving victory to Allah the Exalted's Religion.

This verse–and there are many like it in the Qur'ān–is the one that informed the scholars of the Islamic Revealed Law of the establishment of the sublime legislative principle known as 'blocking the means'[13].

13 Ar. *sadd adh-dharā'i'*.

21.

Adorning Oneself with Gold

عَن عَبدِ اللهِ بنِ عَبَّاسٍ ﷺ أَنَّ رَسولَ اللهِ ﷺ رَأَى خَاتَماً مِنْ ذَهَبٍ فِي يَدِ رَجُلٍ، فَنَزَعَهُ فَطَرَحَهُ، وَقَال: (يَعْمِدُ أَحَدُكُمْ إِلى جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا في يَدِهِ؟).. فَقِيْل للرَجُلِ بَعْدَمَا ذَهَبَ رَسُولُ اللهِ ﷺ : خُذْ خَاتِمَكَ انْتَفِعْ بِهِ، قَال: لا وَاللهِ لا آخُذُهُ أَبَداً، وَقَدْ طَرَحَهُ رَسُولُ اللهِ ﷺ.

It is on the authority of 'Abdullah ibn 'Abbās ﷺ that the Messenger of Allah ﷺ saw a man wearing a gold ring, so he took it off the man's hand and threw it away. Then he said: {One of you takes a burning coal from the fire and places it on his hand.} After the Messenger of Allah ﷺ left, the man was told, 'Take your ring and make use of it'. The man refused, saying, 'No, by Allah, I will never take it back when the Messenger of Allah ﷺ has thrown it away'. Related by Muslim.

This ḥadīth is one of many authentic ḥadīths evidencing the unlawfulness of men's adorning themselves with gold. While this specific

ḥadīth only mentions gold rings, the ruling of unlawfulness extends to all other forms of gold. The distinction between a ring and other forms of gold is not taken into account.

For women, there is a consensus among the majority of scholars, including the four Imams, that it is permissible for them to wear gold as long as it does not exceed what is commonly acknowledged as reasonable adornment. Some imams have different opinions if it goes beyond that limit.

At-Tirmidhī and Nasā'ī have narrated that the Prophet ﷺ said: {Gold and silk have been made lawful for the females of my Ummah and are unlawful for its males.} At-Tirmidhī said that this is a good, authentic ḥadīth.

We are not going to present at length the evidences for this ruling or detail the various positions on it.

However, we shall discuss the wisdom behind this ruling, which is agreed upon by Muslim scholars.

Why is gold unlawful for men but not what is more precious than gold, such as the various other types of jewels?

The answer is that Allah ﷻ has made gold a standard of value for goods and services across different times and places. Regardless of how varied prices may appear, they are inevitably and eventually linked to gold. Allah ﷻ created it to be circulated and to serve as a just measure for money and property. It is also meant to be a medium by which people acquire other things, and Allah made it most suitable for that function by having it be valuable in itself while at the same time, people have no essential use for it.[14]

14 See 4:91 of *Ihya' 'Ulum ad-Din* by al-Ghazālī; he has a brilliant and amazing discussion on this topic!

As a result, everyone's efforts have turned towards acquiring as much of this intrinsic value as possible. Each person aims to contribute various benefits and fundamentals to society. Thus, the wheel of cooperation and humanitarian services between people turns in pursuit of sustaining life, its growth, and the development of the means of livelihood.

It is therefore imperative that gold is not withheld from circulation, by turning it into jewellery, household items and the like, such that people's access to it is limited and, by extension, their livelihoods.[15]

Even more damaging is how it breaks the hearts of the poor when they see bars of gold or silver in the homes of the wealthy, used to store food and drink when it would be easy to use brass or ceramic instead. The same applies when these two precious metals are used purely as decorative items at a time when every poor individual is exerting his utmost effort and energy to obtain a small fraction of them to secure food that will satiate him, clothing that will cover him, and a home that will shelter him!

From this perspective, the prohibition against gold and silver does not extend to other precious gems like pearls, diamonds, and platinum. These gems are not a standard for intrinsic value or a foundation for the exchange of goods and services. Thus, their use does not inflict the same emotional distress on the poor, nor do they desire them as much in their endeavours to earn a living.

Imam al-Ghazālī mentioned something regarding the words of Allah:

﴿وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ﴾

15 (tn): In other words, gold that is *being circulated and used as money* should not be taken out of circulation and turned into jewellery and other items. Please see Imam al-Ghazālī's statement below.

"As for those who hoard up gold and silver and not spend in the way of Allah, give them the news of a painful punishment." [at-Tawbah 9:34] .

He said, 'Anyone who makes vessels[16] out of gold or silver coins has rejected Allah's blessing and is in a worse state than one who hoards wealth. It is akin to having a ruler waste his time weaving and collecting taxes, i.e. matters that the lowest of people partake in. It would be less detrimental to detain him.'[17],[18]

In view of this fact, one would expect that the use of gold would be unlawful for both men and women. However, in addition to the special qualities of gold that we have mentioned, gold is one of the most prominent forms of ornamentation. Women, by their very nature and composition, are a source of pleasure and happiness for men, and therefore their use of gold for ornamentation, to the extent that is customarily and aesthetically acceptable, does not contravene the principle we have outlined. It is clear that this rationale does not apply to men in any way, shape, or form.

Therefore, if a woman exceeds the limit that we have mentioned in using gold for the purpose of ornamentation, she bears the same ruling that men do, which is that it is unlawful.

16 (tn): or utensils.

17 (tn): In other words, it is less detrimental to hoard gold than to turn it into vessels and utensils.

18 *Ihyā' 'Ulūm ad-Dīn*, 4:92.

22.

Women Who Are Clothed Yet Naked

عَن أَبِي هُرَيرَةَ ﷺ قَال: قَال رَسُول الله ﷺ:

(صِنْفانِ مِن أَهْلِ النَّارِ لَمْ أَرَهُما، قَوْمٌ مَعَهُمْ سِياطٌ كَأَذْنابِ البَقَرِ يَضْرِبُونَ بِها النَّاسَ، وَنِساءٌ كاسِياتٌ عَارِياتٌ مُمِيلاتٌ مائِلاتٌ، رُؤُوسُهُنَّ كَأَسْنِمَةِ البُخْتِ المَائِلَةِ، لا يَدْخُلْنَ الجَنَّةَ، ولا يَجِدْنَ رِيحَها، وَإِنَّ رِيحَها لَيُوجَدُ مِنْ مَسِيرَةِ كَذا وكَذا).

It is on the authority of Abū Hurayrah ﷺ, who said, 'The Messenger of Allah ﷺ said:

{From the people of the Fire, there are two categories that I have not seen: a people who carry whips like the tails of cattle with which they beat people, and women who are clothed yet naked, inclining and making men incline towards them; their heads incline like a Bactrian camel's humps. They do not enter Paradise and they do not smell its scent, even though its scent will be found at such-and-such distance.}

Narrated by Muslim and Aḥmad and the wording is Muslim's.

This ḥadīth makes it clear that two categories of people deserve to be punished in the Fire on the Day of Standing.

As for the first category, they are often discussed and talked about. It is a well-known category that identifies itself. It is a category of oppressors who are symbolised by the whips they hold in their hands and the work they bring to people. We have no need to talk about them here.

As for the second category, it is a peculiar type of women! The Messenger of Allah ﷺ did not see them but he was informed about and was given revelation about them. These women wear clothes that reveal the subtle temptations of their bodies. They are not naked because they are wearing clothes, and they are not dressed because the garments they wear are a more provocative expression of nudity than what a naked woman enjoys!

One of them will allure a man towards her by way of her femininity and nudity. Their hairstyles are crafted to look like the hump of a camel, aiming to further tempt or grab the attention of others. The Messenger of Allah ﷺ says about them: {They do not enter Paradise and they do not smell its scent, even though its scent will be found at such-and-such distance.}

The miraculous nature of this ḥadīth and the fact that the Messenger of Allah ﷺ described this hidden reality fourteen centuries before it actually occurred are not the focus of our discussion here. Researchers have extensively examined the greatness of this ḥadīth and how much it evidences the prophethood of Allah's Messenger ﷺ, who saw through the lamp of prophethood everything that would happen or develop over time.

As for the wisdom behind this severe warning, that is the focus of our short discussion about this ḥadīth.

The wisdom behind this warning is that the woman who leaves her house in this manner is doing everything within her power to convince the men who see her that a "wife of the street"[19] is better and more deserving than a "wife of the house", and that she is more pleasurable and a better wife than the latter!

For if this "wife of the street" is one who displays her charms and reveals attractive features of her body simply for the sake of exhibition and arousal, she pours poison into the life of every married man with his wife or every single man with himself. It is the most dangerous form of societal repression that is warned against by educators and social critics.

Even if she rejects those who approach her for pleasure, she is still the fire that melts the moulds of families and destroys their features. After this, there is no point in talking about what is called "honour", or boasting of lineage or taking pride in nobility and dignity.

These are two possibilities, with no third, and the best of them is a bitter and rough calamity!

Since Allah's ﷻ Revealed Law aims for man to have a peaceful life, in which his heart has tranquillity, his soul has serenity, and his life is felicitous, without flattery, artificiality, or hypocrisy, it thus stands firm on this serious matter, based on the divine law that says:

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَٰبِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا﴾

19 "Wife of the street" is a term we use for a woman who, when she goes out into the street, exposes herself, adorns herself, and wallows along the street just as a wife would in her husband's arms. When she has returned home, she folds up her adornments, neglects her embellishments, and sits dishevelled because she is at home... and there are no strangers there.

"O Prophet! Tell your wives and daughters and the women of the believers to draw their outer garments closely around themselves. This makes it more likely that they will be recognized and not be harmed. Allah is Ever-Forgiving, Most Merciful." [al-Aḥzāb 33:59]

Therefore, a woman or young lady who disregards this great divine law and then intrudes on society in order to fight it with weapons of arousal, temptation, and nudity, is preparing herself to leap into a horrible fire whose horror and heat are unimaginably worse than any fire in this world. It is a fire described by its Creator as:

﴿وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

"...whose fuel is people and stones. Harsh, terrible angels are in charge of it, who do not disobey Allah in respect of any order He gives them and carry out what they are ordered to do." [at-Taḥrīm 66:6]

So, dear discerning sister,

If you believe in the Creator who has enjoined this law upon His slaves, and in the Prophet who informed us that women of this category will not enter Paradise and will not even smell its scent, beware of opposing the Creator in the law that He has obligated you to follow. Do not let fleeting beauty and capricious desire drive you into a peril you will soon regret, and regret will not avail you then.

Your beauty will fade and leave behind only one thing: a heavy resentment that will lead you to the Fire.

May Allah protect you from angering the Lord of lords, the Creator of Paradise and the Fire, for the sake of some fleeting lust or ephemeral pleasure.

May Allah protect you from making your naked body a slippery slope on which men lose their moral compass and integrity, falling into pits of deviation and misguidance, shortly after which, before Allah ﷻ, you carry on your back the sins of a generation who were happy in following Allah's pleasure but because of you became wretched and followed the path of Allah's wrath.

May Allah protect you from turning the greatest blessing Allah has bestowed upon you into a weapon that you put in the hands of the enemies of Allah the Exalted's religion so that they can lead the Muslim youth astray and thereby bring down strong fortresses and thick walls.[20]

May Allah protect you from being deceived by the false, delusional whispers that say a beautiful girl will not find the husband of her dreams except on a stage where she exposes herself.

By Allah, whoever told you this is lying.

If you want proof, look at the reality around you; you will find that the girl who adheres to the modesty and morals of Islam is quicker to get married than torrential rain coming down a slope, while you will find the other girl is closer to either loss, misery, or destruction.

All this is true if you believe in the Creator who has obligated you to follow the law of modesty and decency.

---

20 (tn): In other words, the Muslim youth are the future of the Ummah and the fortress that protects the Ummah. These temptations can lead them astray, and thus the Ummah loses its fortress and protection.

If you do not believe, then I advise you as a brother who wishes for you the good he wishes for himself: you must reexamine your beliefs in an objective, unbiased, and sincere manner. Someone may have deceived you regarding the truth and made you confused about it.

Hurry and wake up to the truth that they deceived you about before something quickly befalls you and wakes you up when it is too late, and wakefulness, conviction, and faith are of no benefit.